THE

LIFE

OF

Miss FANNY BROWN,

(A Clergyman's Daughter:)

WITH THE

History and remarkable Adventures

OF

Mrs. JULEP, an Apothecary's Wife.

The Whole interspersed with

A great Variety of Characters, Moral, Instructive, and Entertaining.

To which is added,

A Description of the most elegant Monuments in *Westminster-Abbey*; the Curiosities in and about *London*; and Remarks on several Cathedrals.

JOHN PIPER, Esq; of *Lichfield*.

Daughters have done virtuously, but thou excellest all. Favour is deceitful, and Beauty is vain: a Woman that feareth the Lord, she shall be praised.

Proverbs, Chap. xxxi. Ver. 29, 30.

BIRMINGHAM:

For the AUTHOR, and sold by him at Mr. ROSS, in *Middle Row, London*; [illegible]s at *Birmingham*; and by all Booksellers in Town and Country.

M, DCC, LX.

Thoˢ. Jolley Esqʳ. F.S.A.

EPISTLE DEDICATORY.

To my worthy SUBSCRIBERS.

IT was with great Difficulty I was induced to venture upon publiſhing a Dedication to this Book, (if this may be called one) *as a Friend of mine has experienc'd the bad Conſequences of Things of that Kind*; eſpecially when I conſider'd that my Talent did not conſiſt of Flattery *, and Diſſimulation,

* The *Reverend* Dr. *Bentley*'s Saying was, *Flatter but enough, and you'll conquer every Body.* But what is another Author's Opinion? *He that reviles me (it may be) calls me Fool; but he that flatters me, if I take not heed, will make me one.* The ingenious Mr. *Matthew Prior* acquaints us, *That the late Duke of* Dorſet (whoſe ſuperior Goodneſs, Learning, and Genius, was the Surprize of the Age he liv'd in) *had an utter Averſion to the Inſinuation of a Flatterer, and the Whiſper of a Tale-Bearer.* See the *Dedication* to his Works, in Folio; wherein is delineated the numerous Virtues and Perfections of the above worthy Nobleman. An ancient Writer has this wiſe Maxim, *Nec adulator quemquam, nec ſine quenquam adulari te*; i. e. Neither *flatter* any Body, nor ſuffer any one to *flatter* thee.

which are so essentially necessary to this Sort of [illegible], and without which no Author can ever expect to succeed in his Design, let him have *the Tongues of Men or of Angels.* As a Proof of this, let any Person consult most of the ancient or modern Dedications, and they'll presently find, that they generally contain something to this Purpose *: *viz.* "May it please your "Honour, to whom cou'd I dedicate "this Work, but to you, who are so "well acquainted with the World; you, "whose Progenitors have descended in "an uninterrupted Succession, even "from the first Man *Adam*; and who "is endued with the strictest Sense of "Religion, Morality, and every other "social Virtue:" Tho', at the same Time, perhaps, his *Honour* had not been out of the Nursery above a Year and three Quarters; and his Father was the first of the Family that was created a *Lord*, and that the only Atchievement for obtaining the Barony, was the Pay-

* I think I never read a more sensible Dedication, nor one with less Flattery in it, than the *Reverend* Mr. *Tindal*'s to his late Royal Highness Prince *Frederic*, before his Translation of Mr. *Rapin*'s History of *England*.

ment

ment of *Ten Thouſand Pounds*; and in all likelihood this noble Peer had never been in a Church [illegible] Times, and cou'd ſcarcely re[illegible] the *Lord's* Prayer *; or knew any Act of *Mora-*

lity,

* This puts me in Mind of a Story of two young Gentlemen that were quarrelling which was the moſt vers'd in *Scripture*; whereupon one of them told the other, he wou'd lay him a Guinea that he cou'd not ſay the *Lord's* Prayer by Rote. The Wager being laid, our learned Spark began the *Creed*, with all the Gravity imaginable, and by good Luck, went perfectly through it without the leaſt Heſitation; at which the other (after ſaying he did not think he cou'd have done it) acknowledg'd he had loſt, and accordingly paid him the Guinea.

I could wiſh this was not the deplorable Condition of ſeveral young Gentlemen of the preſent Age. There is ſomething to this Purpoſe in a choice Book I lately met with, where, in a Dialogue, betwixt a rich Lord of a *Manor*, and his poor Tenant, the former honeſtly confeſſes the following melancholly Truths. "My Fa-"ther, ſays he, never took any Care of us, that "were his Children, to teach us any Thing of "Religion; and this is my Caſe, as it is the "Caſe of too many Gentlemen of Eſtates; we "are the unhappieſt Creatures in the World; "we are taught nothing, and we know nothing "of Religion, or of him that made us; 'tis be-"low us, it ſeems." See *Religious Courtſhip*, Page 73.

Thus the *Reverend* Dr. *Brown*, in his *Eſtimate of the Manners and Principles of the Times*,

lity, unleſs Gaming *, Luxury, or Wenching, may be reckon'd as ſuch.

ſpeaks: "To ſuppoſe a Man of Faſhion ſwayed "in his Conduct by a Regard to *Futurity*, is an "Affront to the Delicacy and Refinement of his "*Taſte*. Hence the Day ſet apart by the Laws "of his Country for religious Service, he derides "and affronts as a *vulgar* and *obſolete* Inſtitution: "Should you propoſe to him the Renewal of "that *Family Devotion*, which concluded the "guiltleſs Evening Entertainments of his An-"ceſtry; you would become an Object of his "Pity, rather than Contempt. The ſublime "Truths, the pure and ſimple Morals of the "Goſpel, are deſpiſed and trod under Foot." *Vide* Page 54.

But if theſe Gentlemen's Notions be right, the late Sir *Richard Steele* has widely miſtaken the Matter, for he poſitively affirms, *That no Principles but thoſe of Religion are ſufficient to make a Great Man.* See his *Chriſtian Hero.* 'Twas King *Charles* the Iſt, (of glorious and immortal Memory) his Wiſh, that his Son, the Prince of *Wales*, (afterwards King *Charles* the IId,) ſhould rather be *Good* than *Great*, tho' he hoped God had deſigned him to be both. *Vide* his Majeſty's Letter to the Prince, written juſt before his Martyrdom, printed in a Book entitled, *The Portraiture of his ſacred Majeſty in his Solitudes and Sufferings.* And Sir *Walter Raleigh* (in his Hiſtory of the World) tells us, "That Nobilitie, "or Difference from the Vulgar, was not in the "Beginning given to the Succeſſion of Blood, "but to Succeſſion of Vertue." Again, a few

Lines

ſuch. Indeed, it is with no ſmall Pleaſure, I muſt confeſs, that I have the Happineſs of being acquainted with ſeveral worthy Gentlemen, who would have permitted me to dedicate this Trifle to them; but as I know their Modeſty is ſo great, that had I even mention'd no more than thoſe real Virtues which they are well known to poſſeſs, I ſhould rather have offended, than pleaſed them. All this I ſtrongly urged as a Reaſon for not dedicating this Book to any one; but a Lady of a very *Prognoſticating Genius*, told me, that if I publiſhed this Novel without the Patronage of ſome Great Perſon,

- Lines lower, he ſpeaks much to the ſame Purpoſe. "Hereof had Nobilitie Denomination in "the Beginning, That ſuch as excelled others in "Vertue, were ſo called." *Vide* Page 156.

* *Among many other Evils* (ſays an Author) *that attend Gaming, are theſe: Loſs of Time; Loſs of Reputation; Loſs of Health; Loſs of Fortune; Loſs of Temper; Ruin of Families; Defrauding of Creditors; and, what is often the Effect of it, the Loſs of Life itſelf.*

If the Reader chuſes to be further informed of the dire Effects of that pernicious Vice, let him peruſe the IId and following Chapters in the XIth Book, IVth Vol. of *The Adventures of Captain Greenland.*

ſhe was ſure it would never ſell, ſaying, that a Book without a Dedication, appear'd as naked as ſome Ladies do without a Cap, or a Handkerchief: Wherefore, I was reſolved to ſet my Pen to work once more; and altho' my Intention is ſtill not to entertain the Reader with *fulſome Falſities*, (as I muſt own I have an utter Averſion to them) yet, I'm ſure I'll not run the Hazard of revealing any *Home-Truths*, becauſe the old *Proverb* is, *Truth is not to be ſpoken at all Times*; and the *Guardian* teſtifies, that *Truth begets Hatred* *: And, in my Opinion, 'tis dangerous to ſpeak it, almoſt at any Time now-a-days; though the wiſe Son of *Sirach*'s Admonition is, *Refrain not to ſpeak when there is Occaſion to do Good* †: And I remember a Copy that I wrote when I was a School-Boy, which was,

Truth may be blam'd,
But can't be 'ſham'd.

* *Vide* VIth *Paper*, laſt Line but one.

† *Eccleſiaſticus*, Chap. IVth, Verſe 23d. A famous *Latin* Author ſays, *Quiſquis parcit malo, nocet bono*, i. e. whoever ſpares the Bad, does Harm to the Good.

Nor

Nor ſhall I pretend to be ſo preſumptuous as to ſet up for a Reformer, a Name equally as odious as that of an Informer *: For thus ſays a late moſt excellent Poet:

Truths would you teach, or ſave a ſinking Land?
All fear, none aid you, and few underſtand †:

People not chuſing to be reminded of their Faults, leſt they ſhould be prevail'd upon to amend them: Yet another celebrated Author's Advice is, "Be not "above being taught by any one, any

* "Truth (ſays an ingenious Writer) will "ever be unpalatable to thoſe who are deter-"min'd not to relinquiſh Error, but can never "give Offence to the Honeſt and Well-meaning "amongſt my Countrymen: For the plain "dealing Remonſtrances of a Friend, differ as "widely from the Rancour of an Enemy, as the "friendly Probe of the Phyſician from the Dag-"ger of the Aſſaſſin.' *Vide* a Book entitled *Reflections on the Riſe and Fall of the Ancient Republicks*, written by *Edward Worthley Montagu*, Junior, Eſq;

King *Alphonſus*, uſed to ſay of his Books, That his dead Counſellors were to him far better than the Living; for they, without *Flattery* or *Fear*, preſented to him *Truth*.

† *Pope*'s IVth Epiſtle, 1ſt Book.

"Thing that is worth the learning; "*no Matter who it is teaches*, provided "the Inſtructions are good."

Thus much then, I hope, I dare alledge, without being ſuſpected of Flattery on the one Hand, or Falſhood on the other; that I think myſelf extremely obliged to all thoſe who have been ſo Kind to encourage this Undertaking, and ſhall be very glad to find that the enſuing Hiſtory may be found either inſtructive or entertaining, which is the hearty Wiſh of

Their humble Servant,

LICHFIELD,
October 30, 1760.

JOHN PIPER.

Quaenam foolish History
and not Piper found greater
fools than himself to become
subscribers - O Tempora O
Mores ———

PREFACE.

PREFACE.

To the READER.

I Never imagined when firſt I wrote this Book, that it would ever make its Appearance out of my Chamber: The original Deſign of this Novel being no other, than to divert the Pain that I underwent for almoſt a Month, from a violent Fit of the Gout; and might, for ought I know, be as conducive to my Cure, as *Flannel* or *Patience*. Nor had it ever been publiſhed, but from a ſtrong Perſwaſion that it may prove highly beneficial to the young and unexperienced Part of my Readers; and, I hope, at the ſame Time, not diſagreeable to thoſe of riper Years, and maturer Judgment *. Having thus briefly

* Well may a late periodical Writer ſay, "That the preſent Age, if we conſider chiefly "the State of our own Country, may be ſtiled "with great Propriety THE AGE OF AUTHORS;

briefly inform'd you of my Motives for theſe Proceedings, it will not be improper, in the next Place, to particularize in what Reſpects I conceive this Hiſtory may prove ſerviceable. The main Scope and Deſign then of this Novel, is to expoſe the various Artifices which are frequently made uſe of to ſeduce young Perſons from the delightful Path of Virtue, exemplified in the Caſes of the *Birmingham* Girl, and Mother *Mar-maid*, a notorious Pro-

"THORS; for, perhaps, there never was a "Time, in which Men of all Degrees of Abi- "lity, of every Kind of Education, of every "Profeſſion and Employment, were poſting "with Ardour ſo general to the Preſs. The "Province of Writing was formerly left to "thoſe, who by Study, or Appearance of Study, "were ſuppoſed to have gained Knowledge un- "attainable by the buſy Part of Mankind; but "in theſe enlightened Days, every Man is qua- "lified to inſtruct every other Man; and he "that beats the Anvil, or guides the Plough, "not contented with ſupplying corporal Neceſ- "ſities, amuſes himſelf in the Hours of Leiſure, "with providing intellectual Pleaſures for his "Countrymen." *Vide* The *Adventurer*, No. 115. Thus *Horace* tells us, *Scribimus indocti doctique*, i. e "All dare to write, who can or "cannot read."

cureſs;

cureſs *; of *Henry*, and Miſs *Manlove*, a Kept-Miſtreſs; and Lord *Wanton*, a rakiſh Nobleman, and Mrs. *Julep*. Herein we may likewiſe ſee the happy Conſequences attending the Lives and Manners of good *Clergymen*, as in Mr. *Brown*, and Dr. *Good-All*, and the pernicious Effects of bad Miniſters, ſpecified in the infamous Conduct of Parſon *Teſty*.

In this Book is compriſed ſeveral neceſſary Precautions, which, if heedfully regarded by the Youth of both Sexes, may prove of great Utility to them: Alſo many eminent Virtues are herein manifeſted, as in the Characters of Lady *Worthy*, remarkable for her Liberality; Captain *Shoot*, as being an indulgent Father; Mr. *Shoot*, as a du-

* The ſcandalous and ſinful Courſe of Life, which thoſe ſhameleſs Wretches lead, is aptly deſcribed by a *Latin* Author, in theſe Words; *Improbus conatur allicere alium ad requitiam*, i. e. The Wicked endeavour to allure others to Wickedneſs.

That ſuch Monſters in Nature, ſhould be ſuffered, by any Magiſtrate, in whoſe Power it is to prevent them, from deluding poor ignorant Creatures, even to the Deſtruction of their Souls and Bodies, is, to me, a moſt amazing Affair.

tiful

tiful Son, an honourable Lover, and a fond Husband. Mrs. *Brown*'s Behaviour towards her Children, is represented in her maternal Care, and Tenderness of them. In *Fanny Brown*, we may behold a young Woman of exquisite Beauty, yet without the least Tincture of Pride; modest without Prudery; pious without Hypocrisy; always faithfully trusting in *Providence*: And in the Marriage-State, affectionate to her Husband; extremely kind to all her Relations; extensively charitable and benevolent, and, in a Word, an admirable Pattern of Goodness *. In this

* "The utmost of a Woman's Character, "says the *Spectator*, is contained in Domestic "Life; first, her Piety towards God; and, "next, in the Duties of a Daughter, a Wife, "a Mother, and a Sister." And *Epictetus*, tells us, "Women should be acquainted that "no Beauty hath any Charms, but the inward one of the Mind; and that a Gracefulness in their Manners, is much more engaging "than that of their Persons: That Meekness "and Modesty, are the true and lasting Ornaments; for she that has these, is qualified as "she ought to be for the Management of a Family, for the educating of Children, for an "Affection to her Husband, and submitting to "a prudent Way of Living. These only are

"the

this Hiſtory may eaſily be obſerved, the Folly and Danger of Children's diſobliging their Parents, expreſſed in the clandeſtine Marriage of Mr. and Mrs. *Julep*; and the Cruelty and Unreaſonableneſs of Parents compelling their Children to marry contrary to their Inclination, on lucrative Views, as Farmer *Stack* would have done his Daughter.

Alſo the Heinouſneſs of young Women's ſacrificing their Chaſtity, for the Sake of enjoying Affluence for a few Years, as Miſs *Man-love* did *: And the Simplicity of Men of Fortune,

" the Charms that render Wives amiable, and " give them the beſt Title to our Reſpect."

* The various Deluſions and Perjuries, which wicked Men make uſe of to enſnare Womankind; and the numberleſs Miſeries conſequent thereupon, may be ſeen in a Book lately publiſhed, entitled *The Hiſtories of ſome of the Penitents in the* Magdalen-*Houſe*; with the following Lines in the Title-Page:

" In the corrupted Currents of this World,
" Offence's gilded Hand may ſhove by Juſtice:
" And oft 'tis ſeen, the wicked Prize itſelf
" Buys out the Law: But 'tis not ſo above;
" THERE is no ſhuffling; THERE the Action lies
" In his true Nature; and we ourſelves compell'd,
" Even to the Teeth and Forehead of our Faults,
" To give in Evidence." SHAKESPEAR.

maintaining

maintaining Women at an exorbitant Expence *, who, whenever they meet with

* One Gentleman only, 'tis ſaid, hath expended no leſs than 30,000l. upon a certain *Lady of Pleaſure* now in great Eſteem; and many others have utterly ruined their Fortunes by keeping her Company. I ſhall therefore make uſe of the Words of *Moſes*, (as a ſeaſonable Precaution to the young Gentlemen of the preſent Age) wherein he ardently prays for the Reformation of the *Iſraelites: Oh that they were wiſe, that they underſtood this, that they would conſider their latter End*, Deuteronomy, Chap. XXXIId, Verſe 29.

About the Middle of *May* 1760, I ſaw the following Paragraph in ſome of the *London* News-Papers. "A celebrated Courtezan is arrived "to ſuch a Pitch of Extravagance and Luxury, "that a few Days ago, ſhe gave no leſs a Sum "than Seven Guineas for a few Strawberries; "which reflects great Honour on thoſe who fur-"niſh her with the Means of being ſo luxurious." Perhaps her *Ladyſhip* might be in a *longing Condition*, and thought if ſhe had not them, it might *ſpoil the Boy's Noſe*.

The Licentiouſneſs of the Times, and the ſcandalous Boldneſs of ſome Females, but too nearly reſemble the Deſcription given of thoſe in King *Edward* the IIId's Reign, when, "All "Hiſtorians (ſays the *Reverend* Mr. *Tindal*) af-"firm, an unbridled Debauchery, at that Time "prevailed throughout the Kingdom; *and the* "*Women laying aſide their Modeſty, the great* "*Ornament of their Sex, ſeemed to glory in the*

"*Loſs*

with a proper Object of their Deſires, proſtitute themſelves to them, as may be ſeen in the Marquis of *Dalliance*'s Amour with the ſaid Miſs *Man-love*.

Thus much I thought neceſſary to premiſe, as an Illuſtration of ſome of the moſt material Characters mentioned in this Work. I ſhall now ſubjoin one Thing more, which is, that ſome of my learned Readers may object to my introducing the Deſcriptions of the *Monuments* at *Weſtminſter-Abbey*, and thoſe remarkable Places in and about *London*; and the Account of the *Cathedrals*, as they, probably, have got a more copious Detail of them in other Books; for which I have only this

" *Loſs of their Virtue.*" Vide *Rapin*'s Hiſtory of *England*, Vol. Iſt, Page 426. But what ſays an admir'd Poet.

" Reflect, that leſſen'd Fame is ne'er regain'd:
" And Virgin Honour once, is always ſtain'd;
" Timely adviſ'd, the coming Evil ſhun;
" Better not do the Deed, than weep it done.
" No Penance can abſolve our guilty Fame,
" Nor Tears, that waſh our Sin, can waſh our Shame."

Vide PRIOR's *Henry* and *Emma*.

Ah! why ſhould thoſe who are not chaſte be fair? See the *Oratorio* of *Zimri*, (ſet to *Muſic* by the celebrated Mr. *Stanley*, M. B.) Page 9.

Apology

Apology to plead in my Behalf, namely, that as I've been particularly careful to ſelect ſuch only as may juſtly claim a Preference, I am in hopes the Manner in which they are introduced will render them acceptable, as it muſt be more agreeable thus conciſely to attain a Knowledge of what are really deſerving Notice, than to have them to hunt for in voluminous Works. And as to the *Wax-Work* which I have herein deſcribed, tho' ſome may contemn it as inſignificant and trifling, yet, I'm confident, that others will not be much diſpleaſed, particularly thoſe who may never have an Opportunity of ſeeing ſuch Curioſities.

What Imperfections are found in the Courſe of this Work, (of which, without Diſpute, there are a great Number) I muſt beg the candid Readers will pardon, it being my firſt Attempt of this Sort; eſpecially when I aſſure them, that every Syllable of it is my own *, as I need not uſe many Arguments

* A very ingenious and worthy Friend of mine, to whom I ſhew'd this Hiſtory, after reading it through, acquainted me, that he could make

ments to prove, it being too apparently the Performance of an Author unſkill'd in Things of this Nature.

Thus much I'll venture to ſay in Vindication of this Novel, *that if it does no Good, it can do no Harm*, and that the niceſt Lady whatever, (tho' ſhe be a *Methodiſt*, a *Holy Siſter*, or a *Spotleſs Nun*) may read it without receiving the leaſt Offence, and that is ſaying a great deal, as Books go now-a-days. As for my Friends, I flatter myſelf, that this Hiſtory, with all it's Defects, will more than anſwer their Expectation; and as to my Enemies, of which I have none, but amongſt the *Prejudic'd*, *Ignorant*, and *Malicious*, their Cenſure will give me no Concern in the leaſt *.

The Sentiments of People concerning Books and Men, are pretty near the

make a very good Thing of it; to which I thank'd him, and anſwer'd, that I did not in the leaſt doubt what he ſaid, but then it would not be my own.

* "The Fear of diſpleaſing Fools, ſays an "Author, has made many Men of Underſtand-"ing unhappy, and the Ambition of Applauſe "has made many great Men commit great Er-"rors." See *Philoſophical Viſions*, Page 75.

ſame,

ſame, and therefore I ſhall produce a few Inſtances of each. The Works of *Homer*, *Seneca*, *Virgil*, and *Livy*, were cenſured by *Caligula*, *Fabius*, and *Aulus Gellius*, as we read in the Opinions of the Ancients on *Seneca*'s Writings, prefix'd to his *Morals*. *Ariſtophanes*, an ancient *Greek* Dramatic Writer, not only ridiculed the great Philoſopher *Socrates* (who is ſaid to be the wiſeſt and beſt Man of the Age in which he liv'd) in his Perſon, moral Conduct, and Sentiments concerning Religion; but alſo laughed at his Leſſons of Morality *. Thus *Telemachus*, and the *Travels* of *Cyrus*, have ſeveral Objections raiſed againſt them, which we ſee mention'd in the *Prefaces*. Likewiſe the great *Eraſmus* (if we can confide in Dr. *Jortin*, who has lately publiſhed his Life) could not eſcape Cenſure in regard to many of his Writings, being charged with dealing in Barbariſms; tho' by People who had not half of his Abilities and Erudition, and did not write *Latin* half ſo well as

* *Vide* Mr. *James White*'s Tranſlation of *Ariſtophanes*'s Comedy called the *Clouds*, (lately publiſhed) Page 61.

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he. Nay, even the *New Teſtament* has been moſt ſcandalouſly accuſed of *barbarous Language*, *falſe Greek*, and *Soleciſms*, as may be collected from a Book entituled, *The Sacred Claſſics Defended*, &c. by the *Reverend* Mr. *Blackwall*, printed about twelve Years ago: So true is the Saying of *Plutarch*'s, "That Envy is fixed only on Merit; "and, like a ſore Eye, is offended with "every Thing that is bright."

And as to Men, moſt People know, that *Thomas à Becket* (who was Archbiſhop of *Canterbury* 600 Years ago) is, by great Numbers at this Day, rank'd amongſt the firſt Claſs of *Saints*, whilſt others refuſe him the Appellation even of a common honeſt Man: And the *Reverend* Dr. *Titus Oates*, who liv'd in King *Charles*, and King *James* the IId's Reigns, was called the Saviour of the Nation, tho' ('tis generally allow'd) he was evidently one of the greateſt Villains in it: Several of our own Hiſtorians relate, *That he received for his Perjuries againſt the* Papiſts, 1200l. *a Year*; *and altho' he was afterwards ſeverely puniſhed for thoſe ſcandalous Practices, yet King* William *the* IIId, *not only granted him a Pardon, but*

but alſo ſettled a comfortable Penſion on him for his Life *.

Mr. *Pope* himſelf was attacked in a very extraordinary Manner, not only for his Writings, but his Morals, Perſon, and Family; as is manifeſt from the Notes in his VIIth *Epiſtle*, IIId *Book*, and his ſatirical Poem call'd the *Dunciad*. Nay, we find, in the *Teſtimonies* of Authors concerning that *Poet*, and his Works, (which precedes that *Satire*) that one Mr. *Gildon* was ſcurrilous enough, to publiſh the following Character of him: "Certain it is, that "his Original is not from *Adam*, but "the Devil; and that he wanted no-"thing but Horns and Tail to be the "exact Reſemblance of his infernal Fa-"ther." So the Author of a Book, entitled *Letters on the* Engliſh *Nation*, (publiſh'd about five Years ſince) makes

* An Account of the Parentage, and ignominious Behaviour of that Wretch, may be ſeen in the *Reverend* Mr. *Tindal*'s Tranſlation of *Rapin*'s Hiſtory of *England*, (before quoted) beginning at Page 689, IId Vol. taken from the Teſtimonies of Biſhop *Burnet*, the *Reverend* Mr. *Echard*, and others. See alſo Dr. *Smollet*'s Hiſtory of *England*, IIId Edition, *Vol.* VIIIth, Page 132.

this

this ſevere and unjuſt Reflection on a late great Writer. "*Addiſon*, (ſays he) "wanted Taſte in all Things, — was "a Baby in his Pretenſion to Know-"ledge of a ſuperior Kind, --- and a "School-Boy in ſublime Poetry." See his 29th *Letter*. Thus, according to Dr. *Garth*, in his *Diſpenſary*, Page 52.

"The Criticks each advent'rous Author ſcan,
"And praiſe or cenſure, as they like the Man."

In ſhort, one very rarely meets with a *Preface* to the IId Edition of any Book, that does not mention the Errors it is taxed with *: And whoever will

* In a humorous *Epiſtle*, publiſhed amongſt ſome other *Letters*, touching the late Adminiſtration, are theſe Words: "As to the News of a "*Public* Nature, there is very little Judgment to "be formed of our Affairs, or our Miniſters, as "to the one being, and the other doing, right "or wrong: For while ſome are made as black "as Devils on one Side, they are made as white "as Angels on the other. They never did one "good Thing, ſays the Enemy. They never "did one bad one, ſays the Friend. — Mean "Time, one Side goes on accuſing without "Mercy; the other acquitting without Shame." Vide The *New Letter-Writer*, Page 182.

be

be at the Trouble of conſulting the *Monthly* and *Critical Reviews*, will ſoon perceive how few Books, that are now publiſhed, meet with Approbation from the Writers of thoſe Pamphlets: Therefore ſeeing that is the Caſe, I ſhall bear the Fate of this Hiſtory, with a ſtoical Reſignation, let it be what it will.

I have endeavour'd to ſhew that *London* (which a learned, and ingenious Novelliſt calls *Hell*, and ſays, *ſurely the Devil has ſet up his Throne there*) is not ſo abandoned to Vice as he inſinuates: For, tho' I have liv'd in that City, almoſt all my Life-Time, (and am not aſhamed to confeſs myſelf a Native thereof, *as all my Fathers were*; and likewiſe, as the Apoſtle St. PAUL boaſted, *a Citizen of no mean City*, for, as he anſwer'd *Lyſias* the Chief Captain, *I was free-born*) yet, I ſolemnly declare, I never met with any Treachery or ill Uſage; or ever ſaw the leaſt Immodeſty in either Man or Woman; and 'tis my Opinion, that a Perſon may live as honeſt and ſober there, if they chuſe it, as at any Place in the Univerſe. Nay further, I have experienc'd

more

more *real* Friendſhip and Sincerity there, than in any other Part of the Kingdom I've been in; and have heard numberleſs Folks, who have lived many Years in that noble Metropolis, ſay the ſame Thing. As to the Natives themſelves, I'll be bold to affirm, that they poſſeſs full as many Virtues as any People whatever, in the known World; and are leſs Guilty of Defamation than in moſt other Places *; it being generally remark'd of them, that they are ſo far from being any Ways inquiſitive, concerning the Affairs of others, that they rarely know even their Next-Door Neighbours; and I can witneſs, that Country Plowmen will ſwear full as bad as *London* Porters, Draymen, or any other ſuch Sort of People.

I hope no Perſon will ſurmiſe that I have taken any of my Characters from particular People, as I defy any one to ſay, that either of the Portraits herein delineated, repreſent ſuch Folks only, ſo

* An Author, who wrote upwards of fifty Years ſince, ſaith, "That the *Londoners* are "temperate in their Way of Living, juſt to their "Neighbours, kind-hearted to their Friends, in-"offenſive to their Enemies, charitable to the

ſo as to ſuit no other *: Nor was it my Intention ſo to do; or indeed is it to be ſuppoſed (as the principal Actions of this Novel were tranſacted near forty Years ago) that any perſonal Foibles ſhould be ſuitable to the preſent Time; for, as the Saying is, *Every Age grows wiſer*, it may naturally be preſumed, that every Age likewiſe grows better too, or elſe People's Wiſdom is very unprofitable. Beſides, I apprehend, no Perſon can be ſo weak, as to deny but there may be a Reſemblance of Manners betwixt People of different Ages; for thus we read, *That all the Athenians, and Strangers, ſpent their Time in nothing elſe, but either to tell,*

"Poor, and of a fervent Zeal in the Practice "of Chriſtian Duties." See the *Preſent State of Great-Britain*, printed in 1707, *Page* 233.

* 'Tis the Obſervation of a learned Writer, *That there is perhaps no Character ever ſo imaginary, that has not ſome Reſemblance in one Part or other of it, to ſomething really exiſting.* Vide *Preface* to the *Adventures* of Mr *Loveill.*

So another Writer tells us, "There is always "a ſufficient Number ready to aſcribe to an Au- "thor various Meanings, which he never had." See the *Adverti ſement* preceding a *Dramatic* Poem (lately publiſhed) call'd *The Deſert Iſland.*

or

or to hear some new Thing *: And the great *Apostle*, mentioning some People of his Time, says, *That they were idle, wandering about from House to House; and not only idle, but Tatlers also, and Busy-Bodies, speaking Things which they ought not* †; or, according to the modern Acceptation of these Words, telling some scandalous Story, or *vile Lie*. Now, if a Person was inclinable to satirize the Inhabitants of many Country Towns, cou'd they write any Thing more suitable to the Subject than those Descriptions, tho' St. LUKE, and St. PAUL, wrote them almost 1700 Years ago. This is corroborated by a late Writer, who says, "Small Towns are "only taken up with inconsiderable "News; what passes among the Neigh-"bours, and in private Families, makes "the common Subject of their Conver-"sation; rash Judgments, Slanders, "and scandalous Reports are frequent "among them ‡."

* The XVIIth Chap. of the *Acts* of the *Apostles*, 21st Verse.

† First *Epistle* to *Timothy*, Vth Chap. 13th Verse.

‡ Vide *The Universal Magazine*, Vol. XXVth Page 237.

So an anonymous Author ſays, *Idleneſs renders People curious: Thoſe who have little Buſineſs themſelves, employ their Time in obſerving others; and a vacant Mind, empty of Ideas, is always ſearching Abroad for Things foreign to itſelf, to fill the Void* *. But, notwithſtanding what has been ſaid, if any one, of more than ordinary Penetration, ſhou'd fancy that they have met with their own Similitude amongſt the Characters in this Hiſtory, they are kindly welcome to the Picture, *Gratis* †.

Nor is this Book intended as a Satire, (for, as *Horace* ſays, *Non ego mordaci diſtrinxi Carmine querquam*) i. e.

* See *The Hiſtories of ſome of the Penitents in the Magdalen-Houſe*, (afore-named) Vol. IId, Page 164.

† "If any Author, (ſays a late facetious "Writer) ſhould happen to draw an *infamous* or "*vicious* Character; the World hath much more "Cauſe to be angry with any *Man* for being "like that Character; than *he* has to be offended "with the ingenious Author, for inventing a "Character that happens to be *too* much like "himſelf." See *The Adventures of Captain Greenland*, (before-mentioned) Vol. IIId, Page 218.

"I ne'er

"I ne'er in Gall dipp'd my invenom'd Pen,
"Nor branded the bold Front of ſhameleſs Men."

Or as the ſame *Apoſtle* told the *Corinthians*, *I write not theſe Things to* ſhame *you, but, as* my beloved Friends, *I* warn *you* * ; but only as a plain Narrative of ſome Tranſactions, which happened from about the Year 1715 to 1721, correſpondent with the main Hiſtory ; and that the whole Novel was chiefly deſigned for the Inſtruction and Amuſement of my own Children : For tho' there are many entertaining Romances, and Books of that Kind, which are doubtleſs written with great Art and Ingenuity, yet few of them are adapted to the Capacities †, or calculated to improve the Morals of young Folks, as might be wiſhed.

* Firſt *Epiſtle* to the *Corinthians*, IVth *Chap.* 14th *Verſe*.

† In a very diverting Novel, that I once dipt into, I obſerv'd that beſides the *French* and *Latin* made uſe of in it, there were ſeveral of the Characters, whoſe Language I am ſure muſt be as unintelligible to the Generality of the Readers, as if they ſpoke *Arabic*, &c.

Certain it is, I have deſignedly made uſe of ſeveral well-known *Chriſtian*, as well as *Sur-Names*, in Order to give this Hiſtory an Air of Probability, in Conformity to *Horace*'s Notion, *Ficta Voluptatis Cauſâ ſint proxima veris*, i. e. *Fictions to pleaſe, ſhould wear the Face of Truth.*

I do in no wiſe preſume to claim any Merit from the Publication of this Work, except the Intention of rend'ring it as ſerviceable, and entertaining to the Purchaſers as poſſible, will be allow'd as ſuch, ſince I have endeavoured to be underſtood more than admir'd, or to acquire the Reputation of Learning, which I, with Regret acknowledge, I have no Title to * : Nay, I declare, that

* *Seigneur de* Montaigne, in his Chapter *of Books*, ſays, " I could wiſh to have a more per-
" fect Knowledge of Things, but I will not buy
" it ſo dear as it will coſt. My Deſign is to paſs
" over eaſily, and not laborioufly, the Remain-
" der of my Life. There is nothing that I will
" cudgel my Brains about; no not Knowledge
" of what Price ſoever. I ſeek, in the reading
" of Books, only to pleaſe myſelf, by an irre-
" proachable Diverſion; or if I ſtudy, it is for
" no other Science, than what treats of the
" Knowledge of myſelf, *and inſtructs me how to*
" *die*

that I never read twenty Books of any Kind, till after I had finiſhed this Hiſtory, having very little Time, and leſs Curioſity; and of Things of this Nature, none but the two firſt Volumes of *Pamela*, and *Roderick Random* *, the Truth of which is eaſily diſcernible, ſince moſt of the Quotations herein made uſe of, are by Way of Notes, which I have lately added to the other Part of the Work, to render it the more inſtructive, and in Order that my kind Subſcribers may not complain of its Want of Variety. If any one ſhould think I've ſaid more in Relation to *Cathedrals* than I need have done, which proceeds from the juſt Veneration I have always had for thoſe ſacred and majeſtic *Temples* of *Prayer*, *Praiſe*, and *Thankſgiving*, (and I do aver, that what is here written concerning them, was ſolely from a Principle of Con-

"*die and live well.*" See his *Eſſays*, *Book* IId, *Page* 125.

* I don't expect or deſire to have it ſaid of me, as it is reported of Dr. *Grindal*, Arch-Biſhop of *Canterbury*, in 1576; who was ſo ſtudious, that his Book was called his Bride, and his Study his Bride-Chamber; for he therein ſpent his Eye-Sight, Health and Strength.

ſcience) I can only plead this in Excuſe, that I've often heard many religious People find very great Fault with the Behaviour of the Members of ſeveral (I don't ſay all) *Choirs*, about that Time: And tho' it muſt be granted, Things in that Reſpect are manifeſtly altered for the better, in this preſent Age, as I elſewhere obſerve; yet, ſhould there ſtill be found any Perſons, who do not attend ſo conſtantly at their Churches as they ought; and when there, are not ſo devout as it may reaſonably be expected the immediate Servants of *God's* Houſe ſhould be, they are indiſputably much to blame: For beſides, many of them having nothing in the World elſe to do, one would think they might always be there (unleſs prevented by Sickneſs, or any Emergency) if it was only by Way of Employment, as they can have none more laudable, advantageous, or ſatisfactory; and therefore if they are remiſs in either of thoſe Particulars, it is certainly high Time for them to reform, ſince it is not Men only they offend, but GOD alſo; and, on the other Hand, thoſe Perſons who behave decently, and ſing to the beſt of

their

their Judgment, (which is the leaſt that can be expected from them, as they are generally paid handſomely for it *) need not be affronted at what I have

* There are ſeveral *Singing Gentlemen*, that belong to his Majeſty's *Chapel-Royal*, St. *Paul's*, and *Weſtminſter-Abbey*, whoſe yearly Income is about 150l. and others, who ſing at the ſame *King's-Chapel*, *Weſtminſter-Abbey*, *Windſor* Chapel, and *Eaton* College, that have not leſs than 120l. *per Annum*, Perquiſites included, for their Attendance at thoſe Places of Worſhip. But, on the contrary, I'm extremely ſorry to find, that at the *Cathedrals* of *Briſtol*, *Rocheſter*, *Carliſle*, St. *Aſaph*, and ſome others, that the Salaries are not more than 10l. a Year; *to which* (as a late Writer obſerves) *muſt be attributed the Lay-Stalls being filled with Mechanics; and in Conſequence of that, the miſerable Performances which we generally hear in Country Cathedrals; as it cannot reaſonably be expected, that Men without ſome Trade or Occupation, would accept of Places, which of themſelves afford not a Subſiſtence; nor, that theſe poor Men, who have ſolicited for, and obtained theſe Places, merely on Account of eking out a pitiful Maintenance, ſhould neglect their neceſſary Employments, to ſtudy the Art of Singing Properly; when it evidently appears, they are barely paid for their Attendance only. And though it ſeldom happens that they are capable of any great Matters, yet ſome Practice and Experience, might render them capable of better Things than at preſent, but nevertheleſs they are very reluctant in attempting any out of the common Road.* And

have advanced on that Head; eſpecially as I cannot poſſibly be ſuppoſed to have

further, he ſays, *That Perſons are admitted no ways capable of aſſiſting in the Muſical Part of their Duty; nay ſuch, who have neither Voice or Ear ſufficient to enable them to chant the Service, otherwiſe than in ſo indecent and ſlovenly a Manner, as not only is unbecoming the Dignity of their Office, but rendering it farcical and ridiculous.* See *Remarks* on Mr. *Aviſon*'s Eſſay on Muſical Expreſſion, *Pages* 98, and 105. I muſt here beg leave to ſubjoin a quaint Story, inſerted in a Book called *Muſick's Monument*, &c. written by Mr. *Mace*, formerly one of the *Clerks* of *Trinity* College, in the *Univerſity* of *Cambridge*, which I ſhall here tranſcribe *verbatim*. "I "have known a *Reverend Dean of a Quire*, (a "very *notable, ſmart-ſpirited Gentleman*) *Egregi-* "*ouſly Baffled* by one of the preſent *Clarks*; who "to my Knowledge was more *ignorant* in the "*Art of Song*, then a *Boy* might be thought to "be, who had *Learn'd* to *ſing* but only *one* "*Month*; yet could make a ſhift to Sing moſt "of the *Common Services* and *Anthems*, by long "uſe and habit, (with the *Reſt*) pritty well, "(as *Birds* in *Coges* uſe to *whiſtle* their *Old* "*Notes*.) Yet I ſay, *This Dean* being known "by *This Bold-Confident-Dunce-Clark* (who you "muſt know took himſelf to be a kind of *Pot-* "*Wit*) to have *No Skill* at all in the *Art of* "*Muſick*: The *Dean*, I ſay, upon a *Time* (after "*Prayers*) coming out and following *This* "*Great-Jolly-Boon-Fellow*, and as he was pull- "ing off his *Surplice*, began to *Rebuke him* "*ſharply*,

have the leaſt Intereſt in ſo doing. If it ſhould likewiſe be thought that the Character

" *ſharply*, (and indeed very *juſtly*) for a *Groſs* " *Abſurdity* committed by *Him* in *That very* " *Service Time*, by reaſon of his *Great-Dunſti-* " *cal-Inſufficiency* in *Singing* of an *Anthem* alone; " in *which* he was ſo *Notoriouſly* and *Ridiculouſly* " *Out*, as cauſed *All*, or moſt of the *Young Peo-* " *ple* then preſent, to burſt out into *Laughter*, to " the *Great Blemiſh* of the *Church-Service*, and " the *Diſhonour* of *God*, (at *That Time*, and in " *That Place.*)

" But *Thus* it fell out, (in ſhort) *viz.* that af- " ter the *Angry Dean* had *Ruffled* him ſoundly " in very *Smart Language*, ſo that he thought " he had given him *Shame enough* for his *Inſuffi-* " *ciency* and *Duncery*; How think ye *This Blade* " came off? Why, moſt *Notably*, and in ſuch " a manner as made all the ſtanders by *Wonder* " and *Admire Him*; venting himſelf in *Theſe* " *very Words*, (for I myſelf was both an Eye and " Ear Witneſs) with a moſt *ſtern*, *Angry Coun-* " *tenance*, and a *vehement Rattling Voice*, even " ſo as he made the *Church Ring* withall, ſay- " ing *Sir-r-r-r* (ſhaking his head) I'd ha' you " know I Sing after the *Rate of ſo much a Year*, " (naming his *Wages*) and except ye *Mend my* " *Wages*, *I am reſolv'd Never to ſing Better whilſt* " *I live.* Hark ye *Here*, *Gentlemen!* was there " *ever* a more *Nicking* Piece of *ſhrewd Wit*, ſo " ſuddenly ſhew'd upon the *Occaſion*, than *This* " *was?* Yea, or *more Notable* and *Effectual* to " the *Purpoſe?* as you ſhall hear, by the *Sequel.*

" For the *Cholerick Dean* was ſo *fully* and *ſuffi-*

" *ciently*

Character of Parſon *Teſty*, is unnatural, and overſtrain'd, I can aſſure the Reader, that moſt of the Facts concerning him, are taken from real Life, notwithſtanding every one of the People who committed them, are long ſince deceas'd; and that my Intention of introducing ſuch a Perſon, was only as a Foil to ſet off the other worthy *Miniſters*; for, *though it is impoſſible* (as a *Reverend* Author himſelf allows) *to ſhew too much Reſpect to virtuous Clergymen, yet the corrupt Part of them cannot*

" *ciently Anſwer'd*, that turning immediately " away from him, without *one word* more, He " Haſted out of the *Church*, but *Never* after " found the leaſt *Fault* with *This Jolly Brave* " *Clark*; who was *Hugg'd* more then ſuffi- " ciently by *all the Reſt* of the *Puny-Poor-* " *Fellow-Clarks*, for *This* his *Heroick Vindication* " and *Wit*. I have here ſet down *This Story* " out of no *Jocundity*, or *Jolly-Light-Humour*, " (*God* knows) but only to ſhew what *Confi-* " *dence* many ſuch *Ignorant Clarks* have grown " up unto, meerly as it were to *ſhrowd* them- " ſelves in their *Inſufficiency*; and ſeemingly " likewiſe to *Juſtifie* the ſame, only for want of " *Better* or more ſufficient *Allowances*." *Vide* Page 26. What follows is only a modeſt Requeſt to all *Deans* of *Cathedrals*, and Heads of *Colleges*, &c. to augment the Salaries of ſuch Poor *Singing-men*, or *Clerks*, as an Encouragement for them to ſtudy *Church-Muſic*.

be

be too much expoſed: And, as the *Proverb* is, *All Hoods make not Monks* *: But, as *Ovid* ſays, *Nulla venenato litera miſta joco eſt*, i. e. Satirical Reflections I avoid. Beſides I can ſafely affirm with Truth, that no one living has a greater Regard for the *Clergy* than myſelf, eſpecially thoſe whoſe Lives are conſiſtent with their *Sacred Function* †.

Altho' I muſt own, it is not in my Power to preſent the Public with ſo valuable a *Treaſure* as might be expected, yet, I humbly hope, that even this *Mite* will meet with a candid Reception; and that what is here related, may be productive of thoſe virtuous

* The Author of a weekly *Paper*, publiſhed in the Year 1717, has theſe Words, "That by "the Favour of *Princes* (who hear with other "Men's *Ears*, and often receive undeſerv'd "*Characters* of Men) ſometimes *ambitious*, "ſometimes *ignorant*, and ſometimes *ſlothful*, "*imprudent*, or *debauched* Perſons, will be pre-"ferr'd to the moſt honourable *Dignities* in the "*Church*: But this, as often as it happens, is "the Miſery of the *Church* of *England*, which "all true *Church Men* lament." *Vide* the *Scourge*, No. XI. collected into one Volume.

† 'Tis univerſally agreed, that the diſſolute Life of one *Clergyman*, does more harm to *Religion*, than the Preaching of twenty virtuous *Divines* doth good.

Principles,

Principles, which it has been my chiefeſt Aim, throughout the whole, to inculcate, and may prove the happy Means of deterring every one from thoſe ſinful Practices that are, ſooner or later, ſucceeded by Shame and Remorſe.

I ſhall now juſt give the Reader a Hint or two, in Reſpect to the various Notions ſome People had been induced to entertain of this Work, and its Author, from the Miſinformation of many Perſons, who were extremely induſtrious in reporting the following ill-natur'd Aſperſions. That this Novel was deſigned to ſatirize my Neighbours *, (tho' no one whatever had ſeen the Copy of it at that Time) but why, I really am at a Loſs to know; for amongſt all the Imprudencies wherewith I am falſely accuſed, that of returning Injuries, I think, cannot be laid to my Charge: Nay, on the contrary, if I might venture to inform my Readers of the Truth, without the

* *Cannot a* plain Man *live, and think no harm,*
But thus his Truth muſt be abus'd
By ſilken, ſly, inſinuating Jacks?
SHAKESPEAR.

Imputation

Imputation of Vanity, I could aſſure them, that all the Uneaſineſs which I have ever met with, has always proceeded from my having too good an Opinion of Mankind, and conſequently ſuffering myſelf to be impoſed upon by them, to the great Detriment of my Family; many flagrant Inſtances of which, perhaps, I may hereafter, acquaint the World with: For I'm ſure, I may but too truly ſay, with the Prophet *Iſaiah*, *The treacherous Dealers have dealt treacherouſly, yea, the treacherous Dealers have dealt very treacherouſly* *. Amongſt other Things, there were People who made no Scruple to inſinuate that I publiſhed my *Propoſals* with an Intent to cheat the Subſcribers of their Money, for the firſt Payment, without ever deſigning to print the Book at all, in Order to prevent their ſubſcribing †. And, what is moſt aſtoniſhing to me, theſe Folks call themſelves *Chriſtians*; when an ancient

* XXIVth *Chap.* and Part of the 16th *Verſe.*

† "The Sting of Slander ſtrikes her Venom deep;
"The envious World with Joy devours the Tale
"That ſtains with Infamy a ſpotleſs Name."
Vide Mr. *Dodſley*'s Tragedy of *Cleone*.

Heathen,

Heathen, would have blushed, and a modern *Free-Thinker* would ſhudder, even at the Thoughts of being guilty of ſuch an immoral Action: But *theſe are thy Church-People O* Iſrael! *God* forgive them! Like ſome Shop-keepers, which I have been ſo unlucky as to deal with, who, tho' they wou'd'nt neglect going to Church two or three Times every Day, yet would make no Conſcience of over-reaching their Cuſtomers, by defrauding them in Weight and Meaſure; charging 'em twice for one Thing, or ſending only 20 s. in Change for a Guinea. But, as a Moraliſt ſays, *Tricks and Treachery are the Practice of Fools, that have not Senſe enough to be honeſt* *.

* "It is too viſible (ſays the late learned, and "moſt *Reverend* Dr. *Tillotſon*, Arch-biſhop of "*Canterbury*) that many, who make a great "Profeſſion of Piety towards God, are very de-"fective in moral Duties. —— It is poſſible, "that Men may be devout and zealous in Reli-"gion, very nice and ſcrupulous about the Wor-"ſhip and Service of God; and yet becauſe of "their palpable Defect in Points of *Juſtice* and "*Honeſty*, of *Meekneſs* and *Humility*, of *Peace* "and *Charity*, may be groſs and odious Hypo-"crites." And much more to the ſame Purpoſe. See his Sermon, *Of Sincerity towards God and Man.*

Some

Some who value themſelves upon having a liberal Education, and underſtanding the Rudiments of *Grammar* *, were

* "'Tis a ſilly Conceit, ſays the *Reverend* "Dr. *Fuller*, that Men without Languages, are "alſo without Underſtanding: It's apparent in "all Ages, that ſome ſuch have been even Pro-"digies for Ability; for it's not to be believ'd, "that Wiſdom ſpeaks to her Diſciples only in "*Latin*, *Greek*, and *Hebrew*."

"What Sculpture is to a Block of Marble, ſays "the *Spectator*, Education is to a human Soul. 'The Philoſopher, the Saint, and the Hero, 'the wiſe, the good, or the great Man, very of-'ten lie hid and conceal'd in a Plebeian, which 'a proper Education might have diſinterred, 'and have brought to Light.'

Tho' a profound Knowledge, when made a proper Uſe of, is certainly one of the greateſt Bleſſings that any one can poſſeſs, yet, it was the Opinion of a noted Author, *That to be prudent, honeſt, and good, are infinitely higher Accompliſhments than the being nice, florid, learned, or all that which the World calls great Scholars, and fine Gentlemen.*

In the Deſcription of the Colleges at *Parma* in *Italy*, and other Seminaries Abroad, I have taken Notice, that amongſt other Studies, to wit, *Grammar*, *Rhetorick*, *Philoſophy*, &c. that *Humanity* was alſo taught the Scholars there. "Sup-"poſe (as a great Author obſerves) a Man "knows what is *Greek*, *Latin*, *French*, *Spaniſh*, "or *Italian* for a *Horſe*; this makes the Man no "more the wiſer, than the *Horſe* the better."

The

were very positive this History would not be *English*, as they reported I can scarcely spell my own Name right; But probably they may find themselves mistaken even in this Article, as well as in many others; for very likely this Novel may, not only be *English*, but pretty *plain English* too. However all this manifestly proves the Poet's Assertion,

Desire of Fame by various Ways is cross,
Hard to be gain'd, and easy to be lost.

HESIOD.

As to my Deficiency in School-Learning, the Want of which I have often deplored, and which, had I been endued with, tho', perhaps, I might not have made so great a Figure in the literary World, as some of my Adversaries; yet, I hope, I should, at least, have been so happy as to make a better Use of my Judgment, than many of them do.

It's not improbable, but some People, amongst other Conjectures, may also fancy this History was *composed* by a

The late Mr. *Prior* said, *I had rather be thought a good* Englishman, *than the best* Poet, *or greatest* Scholar *that ever wrote.*

Musician,

Muſician, becauſe it's ſo *crowded* with *Notes*; but every Body is at Liberty to think as they pleaſe, agreeable to the old Adage, *Thoughts are free.*

Having great Reaſon to be apprehenſive, that there are ſeveral Folks, who will have little elſe to do than to ranſack this Hiſtory, in Order to diſcover the Faults of it *: Therefore for the Uſe of thoſe induſtrious *Geniuſes*, I ſhall tranſcribe the following Narrative. A certain *Jeſuit*, who had been very indefatigable in picking out the Imperfections of a well-wrote Book, preſented them to the *Pope*, in Expectation, no doubt, of reaping a conſiderable Reward for his Aſſiduity; but, to his great Diſappointment, his *Holineſs* very prudently ordered him to ſift five or ſix Buſhels of Wheat, and take the Chaff for his Pains; a very ſuitable Employment for all ſuch malignant Wretches.

This Diſpoſition to find fault (as a learned and judicious Phyſician re-

* "Some will read over, or rather over-read "a Book (ſays an Author) with a View only to "find Fault: Like venomous *Spiders*, extracting "a poiſonous Quality, where the induſtrious *Bees* "ſip out a ſweet and profitable Juice."

marks)

marks) *diſcovers a poor and low Genius, directly oppoſite to that of* Longinus, *who declares expreſly, that he took no Pleaſure in the Blemiſhes of any Author* *.

I ſhall, however, *implore* the Indulgence of all ſuch *formidable* Critics in the Words of *Juvenal*, *Perituræ parcite chartæ*, i. e.

" In Mercy ſpare us, when we do our beſt,
" To make as much waſte Paper as the reſt."

Indeed in one Thing, I muſt acknowledge myſelf culpable, by not

* *Vide* Dr. *Mackenzie*'s Note; in his admirable *Hiſtory of Health*, &c. Page 233.

I was once witneſs to a nice Piece of Criticiſm, at the Performance of Mr. *Milton*'s *L'Allegro, il Penſeroſo*, ſet by Mr. *Handel*; when, as one of the Singers was ſpeaking the *Recitative*, where are theſe Words;

" But let my *due* Feet never fail,
" To walk the ſtudious Cloiſters pale, &c."

The diſcerning Critic began to exclaim moſt unmercifully againſt the Singer, for his Stupidity in ſaying *Due* Feet; whereas, to be ſure, ſaid he, it ſhould be my *Two* Feet never fail, &c. There was a Conjuror for ye! The *Spectator* wiſely remarks, *That the Triumph of Wit, is to make your Good-nature ſubdue your Cenſure; to be quick in ſeeing Faults, and ſlow in expoſing them.*

following

following Mr. *Prior*'s Advice; which is, *Authors before they write, ſhould read.* But to ſuch Perſons who have either miſrepreſented, or ſuſpect this Novel to be a Satire, I ſhall apply the enſuing Story, taken from the latter Part of the 568th Paper of the *Spectator*. "A Man "who has a good Noſe at an Innuendo, "ſmells Treaſon and Sedition in the "moſt innocent Words that can be put "together, and never ſees a Vice or "Folly ſtigmatized, but finds out one "or other of his Acquaintance pointed "at by the Writer. I remember an "empty pragmatical Fellow in the "Country, who upon reading over *The* "*Whole Duty of Man*, had written the "Names of ſeveral Perſons in the Vil-"lage, at the Side of every Sin which "is mentioned by that excellent Au-"thor; ſo that he had converted one "of the beſt Books in the World, into "a Libel againſt the 'Squire, Church-"Wardens, Overſeers of the Poor, and "all other the moſt conſiderable Per-"ſons in the Pariſh. This Book, with "theſe extraordinary marginal Notes, "fell accidentally into the Hands of "one who had never ſeen it before;

"upon

" upon which there aroſe a Current " Report, that ſome Body had written " a Book againſt the 'Squire and the " whole Pariſh. The Miniſter of the " Place having at that Time a Con- " troverſy with ſome of his Congrega- " tion upon the Account of his Tithes, " was under ſome Suſpicion of being " the Author, 'till the good Man ſet " his People right, by ſhewing them " that the ſatirical Paſſages might be " applied to ſeveral others of two or " three neighbouring Villages, and that " the Book was writ againſt all the " Sinners in *England*."

I will conclude this *Preface* with the Words of Mr. *Pope*.

Fear not the Anger of the Wiſe to raiſe;
Thoſe beſt can bear Reproof, who merit Praiſe.
Let ſuch teach others, who themſelves excel,
And cenſure freely who have written well.

Eſſay on Criticiſm.

A LIST

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*** The

*** The Author living at a conſiderable Diſtance from the Printer, and therefore could not conveniently attend him, the Reader is deſired to correct the following Errors of the Preſs.

ERRATA.

Page 24. Line 13. read and was as polite. P. 34. l. 5. read notwithſtanding I am not as yet of Age. P. 35. l. 17. inſtead of avers'd, read averſe. P. 43. laſt line, after in a ſhort Time, add have. P. 75. l. 16. inſtead of Trick, read Tricks. P. 87. l. 21. inſtead of the, read that. P. 153. l. 6. inſtead of Admiral, read admirable. P. 171. l. 5. inſtead of Thus, read And P. 179. l. 10. after only, put a Comma. P. 194. l. 1. inſtead of 400, read 600. P. 197. l. 13. inſtead of and, read or. P. 248. laſt line but two, read that, inſtead of hat. P. 269, laſt line, inſtead of that, read than. In the *Preface*, P. 20, laſt line but 9, inſtead of Jortin, read Tortin.

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LIFE

OF

FANNY BROWN.

CHAP. I.

Of her Birth, Family, and Parentage— The excellent Character of her Father— His Death — She is put Apprentice to a Milliner in London— *A ſhort Deſcription of her Perſon.*

FANNY BROWN was born in the Year 1700, in a large Town in *Lancaſhire*, and for her Beauty might juſtly be deem'd a *Lancaſhire* Witch, * or (if

* The *Lancaſhire* Women having always been eſteem'd for their Beauty, and bewitching Charms, occaſion'd their obtaining the Name of Witches.

you pleaſe) a ſecond *Andromache*, * as will be ſhewn hereafter. She was the youngeſt Daughter of the Rev. Mr. *Henry Brown*, an honeſt Clergyman, who had a Wife and *ſeven* Children, *three* Boys, and *four* Girls. He was poſſeſs'd of no *Benefice*, only a Curacy, the Income of which did not exceed more than *twenty-five Pounds* a Year, tho' he did all the Duty; for the *Rector* liv'd above *two hundred* Miles off, and never came there more than twice in *ſeven* Years, notwithſtanding the *Living* was ſaid to be worth upwards of *three hundred Pounds per Annum*. Mr. *Brown* was highly eſteem'd by all his Pariſhioners, as his whole Life was entirely conſiſtent with the Doctrine he preach'd, being (according to St. *Paul*'s Deſcription of a good *Paſtor*,) *grave, vigilant, ſober, of good Behaviour, apt to teach; not given to Wine, no Striker, not greedy of filthy Lucre, but patient: Not a Brawler, not covetous, not double-tongu'd; one that ruled his Children and Houſe well.* In a word, the whole Tenor of

* The Wife of *Hector*, who is reported to be *fine-ey'd, fair, tall, handſome, modeſt, wiſe, chaſte*, and *good-natur'd*.

his

his Actions evidently demonſtrated, that the *Chriſtian Religion* is not only a *Rational*, but alſo a *Practical* Syſtem. This worthy Man had beſides the Curacy, a ſmall School, which brought him in about *ſixteen Pounds* a Year more: With both theſe Salaries, and ſome kind Preſents from ſeveral People in the Pariſh, he was enabled to breed up his Family in a tolerable decent Manner. His Sons Names were *Thomas*, *Henry*, and *John*: *Thomas*, at the Age of *twelve* Years, was ſent to the Univerſity of *Oxford*, at the Expence of a neighbouring Gentleman, where he ſoon made a conſiderable Progreſs in his Studies. *Henry* was enter'd on board a *Man of War* when he was ſcarce *ten* Years old; and *John*, at the Age of *thirteen*, was bound Apprentice to a Perriwig-maker in the ſame Town where his Father liv'd. The Daughters Names were *Elizabeth*, *Sarah*, *Margaret*, and *Frances*. I ſhall not trouble the Reader with a long Detail how the *three* eldeſt Girls were diſpoſed of; let it ſuffice juſt to mention that they were all ſent out to ſeek their Fortunes in the World as ſoon as their

Ages and Capacities wou'd permit. *Fanny*, (for ſo I chuſe to call her) who was always the Favourite of both her Parents, being what they call the *Pin-baſket*, was kept at Home till ſhe was near *fifteen* Years of Age, when her Father unfortunately dying of the *Small-Pox*, ſhe was, by the Intereſt of ſome Friends, put out an Apprentice to one Mrs. *Lawn*, a Milliner, near St. *Paul*'s Church in *London*, by the *Stewards* for the *Feaſt* of the *Sons of the Clergy*; where ſhe had not been long, before her Miſtreſs found, to her great Satisfaction, the Buſineſs of the Shop increaſe to more than double the Number of Cuſtomers ſhe ever had before the beautiful *Fanny Brown* engag'd herſelf with her; eſpecially amongſt the young Gentlemen of the City, to whom *Fanny* always behav'd with a moſt becoming Modeſty and great Complaiſance. Before I proceed, it will not be amiſs to deſcribe the Perſon of the *Heroine* of this Hiſtory. She was rather inclinable to be tall than otherwiſe, extreamly well ſhap'd, had dark brown Hair, and hazle Eyes, which ſhot forth inimitable Sprightlineſs: Her Face was adorn'd with

with White and Red, like the Bloſſom of a *painted Lady* Pea, a *White Heart* Cherry, a Peach, or any Thing elſe that ſuits beſt the Reader's Taſte: In ſhort, ſhe look'd more inchanting in her ſtrip'd *Callimanco* Gown, and *round-ear'd* Cap, than many Ladies of Quality do in their *Trollopees*, or *Goat's-Beards*, and Jewels*, going to a *Rout*, or

Tertullian, (one of the Primitive Fathers, who died *Anno Chriſti* 202) was ſo ſtrict in his Notions againſt Women's wearing enticing Apparel, that he enjoins rather a Negligence in their Dreſs. His Words are theſe, which, for the Oddity of them, I have here tranſcribed: *A Chriſtian Woman cannot in Conſcience deſire to pleaſe by her Beauty, which ſhe knows is naturally apt to excite evil Inclinations: That ſhe ought not only to forbear all Manner of Affectation in her Dreſs, but alſo to conceal and hide her natural Beauty, by neglecting it, in order to ſecure herſelf from the Injuſtice and Violence of Men.* If Father *Tertullian* was to write now on this Subject, he'd gain but few Profelytes. But what wou'd this modeſt *Father* have ſaid if he had liv'd at that Time when the Ladies Stays came no higher than the Pit of their Stomach, and wore no Handkerchiefs, only a very ſmall *Modeſty Bit*: Or, if he had ſeen 'em ſome Years ago, with their *Great Hoops* and *Short Petticoats*, when it was no uncommon Thing in walking the Streets, to ſee quite up to their Knees. However alluring ſome Ladies may think their *Flounces* and *Furbeloes*, their treble

or a *Hurricane*. And here I ſhall leave her, to enquire after the Fate of her Mother, and ſo conclude this Chapter.

CHAP. II.

Mrs. Brown *is engaged to be Houſe-keeper to Lord* Worthy—*She receives a Letter from her Son* Henry, *who miraculouſly eſcap'd being drowned*——*She ſends an inſtructive Epiſtle to her Daughter* Fanny.

SOON after Mr. *Brown* was buried, his Widow was ſent for to be Houſe-keeper to the Lord *Worthy*, a Nobleman who had married the Daughter of a wealthy Merchant in *Liverpool*; in whoſe Service Mrs. *Brown* formerly lived many Years, in the Capacity of a Nurſery Maid, and was much reſpected by her young Miſtreſs. Here ſhe had the Management of the Affairs of

Ruffles and *ruffled Sleeves*, almoſt a Yard long; their Diamonds, Ear-Rings, and other Trinkets, may be, yet the Poet ſeems to be of a very different Opinion; for he tells us,

Plain native Beauty more delights the Heart,
Than all the glittering Ornaments of Art.

the whole House, which Office she discharg'd with great Oeconomy and Integrity. Mrs. *Brown* had not been at this Place long, before she receiv'd a Letter from her Son *Henry*, which I shall give the Reader in his own Words:

Honoured Father and Mother,

'I'M sorry to inform you that in going our Voyage to *Barbadoes*, the 'Ship was cast away near the *Madeira's*, and all the Crew, except the '*Third Mate*, the *Boatswain*, and two 'of the *Foremast* Men, and myself, 'perished. I shall never forget what 'a Panic our *Chaplain* was in, who 'going upon Deck about a Quarter of 'an Hour before the Ship sunk, ask'd 'what was the Occasion of the uncommon Bustle; when one of the *Lieutenants* bade him go down to his Cabbin, 'and say his *Prayers*, and be d—n'd 'to him, for they should all be in '*Heaven* before the Glass * was out. 'Upon hearing of which, the *Chaplain* (with up-lifted Hands and Eyes) 'cry'd, *Lord have Mercy upon us,*

* Hour-Glass.

'*God forbid!*——I had a narrow E-
'ſcape, being carried to Shore by one
'of the Men ſwimming with me on
'his Back, by which I was providen-
'tially ſaved, *bleſſed be God for it!* —
'However, all my Cloaths, but thoſe
'I have on, are loſt; and, I'm afraid,
'it will be with Difficulty I ſhall be
'able to reach *England.*'

The poor tender Woman had no ſooner read theſe Words, but ſhe burſt out into a Flood of Tears, repeating the following lamentable Expreſſions: *Oh my deareſt Son! what Dangers haſt thou ſuffer'd ſince I laſt beheld thee! and none but God alone can tell if ever I ſhall ſee thee more!*

While ſhe was thus bewailing the deplorable Condition of her Son, Lady *Worthy* came into the Store-Room, when ſeeing Mrs. *Brown* overwhelm'd with Sorrow, ſhe enquir'd the Occaſion of her preſent Diſquietude, which the *Lady* being informed of, kindly told Mrs. *Brown* that ſhe would inſtantly ſpeak to her *Lord*, who ſhe knew dealt with a Wine Merchant that traded to the *Madeira's*, and that ſhe wou'd deſire him

to

to give immediate Orders that her Son ſhould be ſupplied with what Money and Neceſſaries he wanted, and have a Paſſage in the firſt Ship which came from thence: Upon which, Mrs. *Brown* heartily thanked her *Ladyſhip*, and was, in a little Time after, pretty well pacified. However, this did not laſt long, for the Misfortune of her Son *Henry* alarm'd her Breaſt with Parental Cares, concerning her other Children, eſpecially her beloved *Fanny*, who was at ſuch a vaſt Diſtance from her, and in ſuch a Part of the World as ſhe had often heard repreſented as a Place more than ordinary fatal to the *Female Sex*, and to which it was with much Reluctance ſhe was perſuaded to ſend her: She therefore ſpending the Night in great Anxiety and Uneaſineſs, determin'd in the Morning to write to her Daughter, which ſhe did in the following Manner:

My dear Fanny,

'I'VE lately receiv'd a melancholy 'Account from your Brother *Harry*, 'who, I find, has not yet heard of 'your poor Father's Death; wherein

'he tells me, he had a narrow Escape 'from being drowned. He has lost 'almost all his Clothes; so that nothing 'but Misfortunes attend me at present: 'Tho', as your good Father us'd often 'to say, "We must never repine at "the Ways of *Providence*, for it is "not in the Power of us short-sighted "Mortals, to penetrate into the secret "Motions of the *Almighty*, but calm-"ly submit to every Thing which may "at any Time overtake us, as he can, "and frequently does, turn those seem-"ing Evils to the most valuable Bless-"ings.*" Adieu, my dearest Daugh-'ter, be watchful always against the 'artful Insinuations and wicked Wiles 'of Men, and consider you are in 'the Midst of innumerable Temp-'tations.'

I am,

Your afflicted Mother,

ANNE BROWN.

Thus ended this affectionate Letter, and with which I shall beg Leave to end this Chapter.

* Certainly Mr. *Pope* was inspir'd when he pen-ned this divine Thought, *Whatever* Is, *is* Right.

CHAP. III.

Fanny *has her Fortune told by a* Gipsy, *who steals three Silver Spoons and a Pair of Tea-Tongs, and defrauds the Maid of two* Shillings; *all which they afterwards recover again.* —— *The Folly of placing any Confidence in those Vagrants exposed.*

ONE Morning as *Fanny* came from the early *Prayers* at St. *Paul's* Church, she met a *Gipsy* Woman coming out of her Mistress's House, which pretty much startled her: The *Gipsy* perceiving *Fanny* somewhat surpriz'd, bid her not be afraid of her, for she wou'd do her no Harm; and after muttering several unintelligable Expressions, according to their *Cant*, said, she was a Daughter of the *Sun* and *Moon*, and that she had her *Preotion* * in *Strollegy* ‡ directly from the *Stars*, and *Consternations*, §. To

* *Preotion*, Fore-knowledge.

‡ *Astrology*, the Art of foretelling Things by the Knowledge of the Stars.

§ *Constellations*, Clusters of fixed Stars.

which

which *Fanny* anſwered, ſhe did not at all queſtion her *Superlative Knowledge*, but deſir'd ſhe wou'd go about her Buſineſs, for if her Miſtreſs ſaw her there, ſhe would get her ſent to the Houſe of Correction, *in Spite of her Stars*. The *Gipſy* replied, ſhe need not be ſo angry, for ſhe cou'd tell her ſome Things which it concern'd her very much to know, and begg'd ſhe would let her look at the Palm of her Hand; which *Fanny* ſeveral Times refuſed, but finding the Woman ſo very earneſt in entreating her, ſhe at laſt ſubmitted. The *Gipſy* told *Fanny* ſhe had lately loſt an exceeding good Friend, who was a very near Relation to her; that a pretty young Gentleman, of a large Eſtate, was exceſſively in Love with her, and would make her his Wife, if ſhe choſe it; that ſhe'd have ſeveral Children, and twice Twins; and ſhou'd bury her Huſband, after living with him many Years; that ſhe wou'd then marry a *Duke*, with whom ſhe'd go over into *Spain*, where ſhe wou'd be greatly reſpected by the *King*, *Queen*, and all the *Royal Family*; and that a famous *Carnal* *

* *Cardinal.*

there

there, would dote on her even to Diſtraction; but, before all this came to paſs, two Officers of Diſtinction wou'd fight a Duel on her Account, wherein one of them wou'd be killed, and the other be forc'd to fly the Country. *Fanny* was not at all affected at the Woman's romantic Diſcourſe, as ſhe had often been told that what they ſaid was not to be depended upon; ſhe therefore gave her a *Penny* and ſent her away. The *Gipſy* had not been gone from the Door half an Hour, before the Maid, who had taken her into the Kitchen, miſs'd a large Silver Spoon, two Tea-Spoons, and a Pair of Tea-Tongs; ſo telling *Fanny* of her Loſs, they agreed to aſk a young Man that liv'd at the next Shop, to go and ſee if he cou'd find the *Gipſy*: Whereupon he ſet out directly in Purſuit of her, and went as far as the *Temple-Gate*, 'ere he overtook her, when ſpeaking to one of the *Chairmen*, they forced her into an *Ale-Houſe*, and ſearching her, found all the Things in one of her Pockets. The *Chairman* was for carrying her before the *Lord Mayor*, but the Woman crying, and begging for *Pharaoh*'s Sake that they wou'd not,

and

and as they had got all the Things back again, at laſt ſent her packing, after giving her a pretty deal of *Billings-Gate* Language, and two or three Kicks *behind*. The young Man brought the Spoons to the Maid, who was greatly rejoiced at ſeeing them again, and declar'd ſhe'd never have her Fortune told by a *Gipſy* any more, as long as ſhe liv'd. It ſeems the Woman had inveigled the Maid out of two *Shillings*, all the Money ſhe had about her, under Pretence that the next Morning ſhe wou'd find *hidden Treaſure* under the *Grate*, amongſt the Aſhes, which the *Gipſy* call'd a *Mole-Hill*, and which ſhe had raiſed for that Purpoſe: But the Maid, upon examining, found herſelf greviouſly diſappointed, as indeed every one muſt that are ſo ſimple to think theſe Creatures can tell other People's Fortunes, when they know ſo little of their own; or, can any reaſonable Perſon imagine, that they can conjure Money for them, when the *Gipſies* themſelves go about begging, and even ſtealing, for their own Support.

CHAP. IV.

Fanny *receives her Mother's Letter concerning her Brother* Henry, *and ſends a conſolatory Anſwer to it* —— Henry's *unexpected Arrival at Lord* Worthy's. —— *The Kindneſs of Lady* Worthy *to him* —— *His Brother* John *comes to ſee him at Lord* Worthy's —— *They both ſet out for* London *to viſit their Siſter* Fanny.

AS ſoon as *Fanny* had receiv'd the News of her Brother *Henry*'s Accident, being very much concern'd, ſhe ſent a conſolatory Letter to her Mother in anſwer to her's; wherein ſhe earneſtly begg'd her not to grieve immoderately about her Brother, as he was ſo fortunate to ſave his Life; eſpecially as ſhe did not in the leaſt doubt but the *Preſerver* of Mankind wou'd guard and protect him from all future Harms; and that ſhe hoped in a ſhort Time her Mother wou'd be an Eye-Witneſs of his ſafe Arrival in his native Country: And,

And, for her farther Satisfaction, aſſur'd her, that ſhe would make it her own conſtant Study to preſerve her Chaſtity to the utmoſt of her Power; in order to which, ſhe ſaid, ſhe never fail'd, as her late dear *Papa* had taught her, daily to petition the *God* of Grace for Aſſiſtance therein. This Letter was Matter of great Comfort to Mrs. *Brown*, who read it over almoſt a thouſand Times with Extacy of Joy. The next Day after the Receipt of this Letter, who ſhou'd come to enquire at the Lord *Worthy*'s for Mrs. *Brown*, but her Son *Henry*, who had unexpectedly got a Paſſage in a Ship that brought him to *Liverpool*, the Captain of which had been formerly an intimate Acquaintance of Mr. *Brown*'s: And who can conceive what Tranſports fill'd the Breaſt of this once more happy Woman! he, who ſhe imagin'd but a ſhort Time ago abandon'd to Poverty and Diſtreſs, then ſtanding before her craving her Bleſſing. This was a Scene which a more able Pen than mine might be at a Loſs to paint in its proper Colours, as it is eaſier to be imagined than deſcribed, and therefore I ſhall

not attempt it, but proceed to acquaint the Reader, that the Moment Lady *Worthy* knew that Mrs. *Brown*'s Son was return'd from Abroad, ſhe bade the Butler take Care of him; and order'd two Suits of Cloaths to be made directly, with Linnen, *&c.* and, to compleat Mrs. *Brown*'s Happineſs, told her, he ſhould go no more to Sea, but ſhe wou'd ſettle him with ſome Tradeſman; which accordingly her *Ladyſhip* did not fail to perform; for, in a little Time after, ſhe bound him 'Prentice to a wholeſale *Haberdaſher* in *Mancheſter*, for *ſeven* Years. *Henry* had not been at Lord *Worthy*'s above *two* Days, before his Brother *John* came to ſee him: They were both exceeding glad to meet each other, to the no ſmall Satisfaction of Mrs. *Brown*, who beheld the Affection of her *two* Sons with the utmoſt Felicity. Before they parted, having firſt obtain'd their Mother's Conſent, they agreed to pay a Viſit to their Siſter *Fanny*, and a Fortnight afterwards, (being Summer Time) ſet out in the *London* Waggon, where I ſhall leave 'em, and finiſh this Chapter.

CHAP.

CHAP. V.

Fanny's Beauty gains her a vaſt Number of Admirers—Mr. Shoot, *a young Gentleman of Fortune, falls in love with her—He meets her, and declares his Paſſion for her, which cauſes ſeveral Doubts and Perplexities in her Breaſt.*

THE Fame of *Fanny*'s Beauty had by this Time reached not only the City *Smarts*, but almoſt all the *Beau Monde* at St. *James*'s End of the Town, ſo that ſhe had an infinite Number of Admirers, many of which were dying for her, or at leaſt pretended to be ſo: Amongſt the reſt was a young Gentleman whoſe Name was *Shoot*; his Father was a *Captain* in the Army, and, beſides his *Commiſſion*, had a conſiderable Eſtate in *Devonſhire*. This young Gentleman was of a ſweet Diſpoſition, and the *Captain*'s only Child, and conſequently he was as fond of him as the moſt indulgent Parent could be: However,

ever, the young Gentleman, fearing his Father's Diſpleaſure, endeavour'd for the preſent to controul his Paſſion for his *adorable Goddeſs*, as he often call'd her, and therefore try'd as much as poſſible to divert his Thoughts from this Object of his Love, by going to his Father's Seat in the Country, where he employ'd himſelf in Hunting, and other Rural Exerciſes; at the ſame Time viſiting all the Gentlemen in the Neighbourhood, and receiving Viſits from them. This laſted pretty near *three* Months, when he was in hopes he had now gained an abſolute Conqueſt over *Cupid* the little God, and doubted not but he might ſafely return to *London*, without the leaſt Fear of a Relapſe; but how he was miſtaken, the Sequel will but too evidently demonſtrate, for meeting *Fanny* by chance in *Bloomſbury-Square*, he was ſo ſurpriſingly affected at the Sight of her, that he had much ado to ſupport himſelf on his unnerved Legs, but recovering a little, after turning pale ſeveral Times, he thus addreſs'd himſelf to the *Idol* of his *Soul*:

'Dear Miſs *Brown*, tho' I have not 'the Pleaſure of being known to you

'more

'more than by ſpeaking to you once 'or twice at Mrs. *Lawn*'s, and con-'ſequently you may naturally ſuſpect 'my Deſign not to be ſo honourable as 'it really is, I have only this Favour 'to beg at preſent, that you will not 'engage yourſelf to any Body till ſuch 'Time as I ſhall find an Opportunity 'of informing you in a more particular 'Manner than I have now Leiſure to 'do, what advantageous Propoſals I 'ſhall be able to make you, which I 'will ſatisfy you of by a Letter in about 'a Week; for I'm not aſham'd to con-'feſs, that I doat on you, beyond any 'Woman in the Univerſe.' *Fanny*, upon hearing this, was, as it were, *Planet-ſtruck*, and tho' ſhe endeavour'd ſeveral Times to anſwer the young Gentleman, yet ſhe cou'd utter nothing more, than, *Sir you do me too much Honour*, which, in her Confuſion, ſhe inadvertently repeated over and over again. Mr. *Shoot*, perceiving her much diſcompos'd at what he had advanc'd, ſoon conſtru'd it to his own Advantage, by concluding it proceeded from the ſincere Profeſſion he had made of his Inclination for her, and began to hope that what

he

he had expreſs'd to her was not in the leaſt diſagreeable; he therefore took his Leave of her, in a moſt obliging Manner, (after having offer'd his Service to wait on her Home, which ſhe wou'd by no Means accept of,) and went directly to his Father's, but cou'd not reſt all that Night for meditating on his late Interview with his *Queen* of *Love*. Notwithſtanding *Fanny* was not ſo much enamour'd as her Spark, yet, when ſhe came to conſult her Pillow upon the Subject juſt mention'd, it raiſed ſome Emotions in her Mind which ſhe had never experienced before, and, being much perplex'd with Doubts and Fears, ſhe was once going to communicate her Thoughts to her Fellow 'Prentice, who lay with her; but thinking that might be of dangerous Conſequence to the young Gentleman, as probably the Affair might by that Means reach Captain *Shoot*'s Ears, ſhe then, upon mature Conſideration, choſe not to entruſt even her Boſom-Friend with the Secret. She had no ſooner fix'd on this prudent Reſolution, before the *Watchman*, who *drowſily* cry'd, *Paſt Three o'Clock*, ſeem'd to intimate

mate the Neceſſity of compoſing herſelf to ſleep, which ſhe, by cloſing her Eyes, ſoon after effected, and which gives me an Opportunity of *cloſing* this Chapter.

CHAP. VI.

The two Brothers, Mrs. Julep, Flora, *and a Sailor, ſet out in the* London *Waggon — Mrs.* Julep's *Parentage and Education — The immodeſt Behaviour of Lord* Wanton *to her at her Father's —* Flora's *Remark on it.*

THE Company in the Waggon conſiſted of one Mrs. *Julep*, an Apothecary's Wife, a very agreeable Girl about *eighteen*, named *Flora*, who was going to her Grandmother in *London*; and a Sailor, whoſe Name I've forgot, beſides the two Brothers. As they ſet out more than an Hour before Daylight, and none of them knew each other, except the two Brothers, the Converſation was chiefly betwixt *Henry* and *John*, concerning the Grand Metropolis

tropolis they were going to, and the Rarities their Mother, and ſeveral People, had inform'd them were to be ſeen there: But, at the Approach of Day, the other Paſſengers began to join in Diſcourſe, which, for ſome Time, was upon the Buſineſs that occaſion'd each of their Journies to Town. Mrs. *Julep* ſaid ſhe was going in Queſt of her Huſband, who had left her upwards of *three* Years, and liv'd with another Woman in *London*. This produced a profound Silence, and excited the Curioſity of the reſt of the Company, each longing to know the Circumſtances of the Story which ſhe hinted at. At laſt, being divers Times importun'd by them, ſhe related what follows: 'I am, ſaid 'ſhe, the Daughter of one Farmer *Stack*, 'who rents above 600l. a Year; beſides 'which, he is poſſeſs'd of an Eſtate 'of 150 l. *per Annum*, that was left him 'by my Grandfather. My Father lives 'near *Rochdale* in *Lancaſhire*, and has 'only one Son, beſides myſelf: My Mo-'ther died before I was *nine* Years of 'Age, when I was ſent to a Boarding-'School of great Repute in *Cheſter*, 'where I had not been above *ſix* Years

'here

'ere my Father took me home, to 'look after his Houſe. I may without 'any Imputation of Vanity affirm to 'you, that he is a Man univerſally eſ-'teem'd in our Country, ſo that moſt 'of the Gentlemen in the Neighbour-'hood covet his Company; beſides, he 'is an excellent *Boon* Companion, tho' 'he ſeldom exceeds the Bounds of So-'briety. About a Mile or two from us 'liv'd a Perſon of Quality, who is ſince 'dead, called Lord *Wanton*, and was 'polite a Gentleman, to all Appearance, 'as any one I ever ſaw. This *Lord* 'coming frequently to my Father's, 'took an Opportunity one Morning, 'when he knew my Father and Brother 'were gone to ſee an Uncle of mine, 'who liv'd about *ſeventy* Miles diſtant, 'to call at our Houſe, the Maid being 'at Market, and the other Servants at '*Hay-Harveſt*: He had no ſooner a-'lighted from his Horſe, but giving it 'to his Man, bade him call again in a-'bout an Hour, and at entering the 'Door, took me by the Hand, and 'ſqueezing it pretty hard, embrac'd me 'with inexpreſſible Ardour: This you 'may ſuppoſe, continu'd ſhe, bluſhing,

'affrighted

'affrighted me a good deal; but as I con-
'sider'd it was to no Purpoſe to ſhew
'any Concern, I try'd as much as poſſi-
'bly I cou'd to appear undaunted at what
'had happen'd, ſo entreated his *Lord-*
'*ſhip* to walk into the Hall, which he
'did. We talk'd of indifferent Things
'for ſome Time, but obſerving his
'*Lordſhip* to leer very ſtrangely at me,
'I own I began to be afraid that ſome-
'thing worſe might enſue, nor were
'my Fears altogether groundleſs, for
'ſeizing my Hand again, he kiſs'd it
'with ſuch Eagerneſs, that left me no
'Room to doubt his Intentions were not
'confin'd to the ſtricteſt Rules of Vir-
'tue: He then attempted to thruſt his
'Hand into my Boſom, but I luckily
'ſprang from him, and running up
'Stairs, lock'd myſelf into my Cham-
'ber, where I ſtay'd till his Man re-
'turn'd with the Horſes, and ſaw him
'ſafely mounted before I ventur'd down
'again'. Now *Flora*, who had liſten'd with the utmoſt Attention during the whole Narrative, began to exclaim vehemently againſt ſuch audacious Uſage, and concluded with ſaying, *that if theſe were the Tricks of your fine*

Lords, ſhe hop'd ſhe ſhou'd never meet with any ſuch polite *Gentry*: But the reſt of the Company begging her to have Patience till the Story was quite finiſh'd, Mrs. *Julep* proceeded thus: 'When the Maid came from Market, 'I related to her the whole Tranſac-'tion, at which ſhe reply'd, ſhe did 'not at all wonder, for he had ſerv'd 'her ſo many Times.' Here our *Female Hiſtorian* was a ſecond Time interrupted by the Waggon ſtopping, the Landlord of the Inn enquiring, if any of the Paſſengers choſe to breakfaſt, which being anſwered in the Affirmative, they all deſcended by the Help of *Steps*, and regal'd themſelves with *Coffee*, *Tea*, *&c.* and here I think it will not be improper to ſtop with the Waggon, to give the Reader a little Reſpite.

CHAP.

CHAP. VII.

Mrs. Julep's *Father, in order to prevent any future Attacks on her Chaſtity, propoſes to marry her to 'Squire* Acres, *whom ſhe having an Averſion to, elopes from her Father's—Two Highway-men attempt to rob the Paſſengers, but are prevented by the Vigilance and Intrepidity of the Sailor, and are taken, and afterwards executed.*

THE Waggoner acquainting the Travellers that it was Time for them to proceed on their Journey, they remounted the *ſhort Ladder* to their Stations, and placing themſelves as commodiouſly as they cou'd, deſir'd Mrs. *Julep* once more to entertain them with the further Particulars of her Life, which ſhe willingly acquieſced in, and inſtantly reſum'd her Story. 'My Father and Brother came home the next Day after Lord *Wanton* had been at our Houſe, and whether the Maid had told my Father in what Manner his *Lordſhip*

'had treated me, I know not, but from 'that Day forward he purpos'd to 'marry me as ſoon as he conveniently 'cou'd do it to Advantage: Agreeable 'to which, he conſulted with a few of 'his Acquaintance, who all agreed that 'one 'Squire *Acres* wou'd be the moſt 'ſuitable Match they cou'd propoſe in 'Point of Fortune. My Father readily 'join'd in their Sentiments, for he 'knew the 'Squire had a very large 'Eſtate, and was withal a downright 'honeſt Man. My Brother one Day 'walking in the Garden, aſk'd me how 'I ſhou'd like 'Squire *Acres* for a Huſ-'band: This Queſtion at firſt put me 'to a Nonplus, as I remember'd the 'Squire had ſome Time before made a 'Propoſal of that kind, but my Father 'thought me then too young; however, 'I told my Brother that it was Time 'enough for me to engage in ſuch a 'hazardous State, and that I hop'd my 'Father wou'd not think of ſuch a 'Scheme as yet: Beſides ſaid I, tho' 'Squire *Acres* is allow'd to have an 'ample Fortune, and may be very 'good-natur'd, I cannot think him a 'ſuitable Perſon for me, as there is too

'great

'great a Diſparity betwixt our Ages,
'and likewiſe he is a very diſagreeable
'Man as to Shape and Features. My
'Brother ſoon intimated the Reſult of
'his Converſation with me, to my Fa-
'ther, which by no Means pleas'd
'him, and as I found he ſtill perſiſted
'in his Reſolution to ſacrifice me for the
'Lucre of Gain, I reſolv'd at all Events
'to baffle his Deſign, and therefore the
'Night before the 'Squire was to pay
'me the firſt Viſit, I elop'd from my
'Father's, with only a ſmall Bundle of
'Cloaths, and the little Money I had
'by me, to an old Woman in the Pariſh
'that I uſed often to relieve with Vic-
'tuals and Drink, where I conceal'd
'myſelf 'till the next Night, then ſet-
'ting out about *Twelve* o'Clock, I went
'to a Place call'd *Middleton* near *four*
'meaſur'd Miles further, where I ar-
'riv'd about half an Hour paſt *One*.
'Every Body being in Bed, I was forced
'to take Shelter in a Barn, wherein
'was Plenty of clean Straw, and laying
'myſelf down, as I was a good deal
'harraſs'd with my Walk, I ſuddenly
'dropp'd a-ſleep.' Mrs. *Julep* had
ſcarcely utter'd the laſt Words, before

the whole Company, except the Sailor, was terribly alarm'd by a Countryman on Horſeback, who told them that two Highwaymen were riding that Way, and were not above a Mile off; that they had robb'd the Paſſengers of two *Stage* Coaches of all their Money, *&c.* The valiant *Tar* upon hearing this, jump'd immediately out of the Waggon, and brandiſhing a large Oaken Stick over his Head, ſwore that the D—l himſelf ſhou'd not rob him, for he had been many *thouſand Leagues* for what little Money he had got, and he wou'd not part with it eaſily. Mrs. *Julep* and *Flora* were too much ſhock'd at the News, to take any Notice of the warlike Sailor, whilſt the Waggoner did all in his Power to diſſuade him from his Purpoſe, telling him the Danger ſhou'd he not ſucceed in his Attempt, for that thoſe deſperate Rogues had always loaded Piſtols to defend themſelves with: But all this did not in the leaſt intimidate our bold Hero, ſo the Highwaymen coming up, and not obſerving him, preſented their Piſtols, and demanded the Money of thoſe in the Waggon, when *Jack Tar*, watching a favour-

favourable Opportunity, knock'd one of the Highwaymen off his Horſe, by giving him ſeveral Blows croſs the Temples with his Stick, and taking his Piſtol out of his Hand, was going to ſerve the other Highwayman the ſame Sauce; but he *tacking ſhort about*, fir'd directly at the Sailor's Head, which, had the Ball taken place, muſt infallibly have *ſtav'd* a Hole in his *Fore-Caſtle*.* During this Encounter, *Henry*, who, perceiving his Brother *Tar* behave ſo courageouſly, was with much Difficulty prevented from getting out of the Waggon to aſſiſt him before, leap'd out, and inſtantly flew to the Highwayman that the Sailor had uſed ſo roughly, who was trying to get up; while the Sailor, engaging with the other, ſoon overpowered him by his Strength and Agility. *John* now interpoſing, the Villains were obliged to ſurrender; ſo the honeſt *Tar*, by the Help of the reſt, tied their Hands behind them, and faſt'ning them on their Horſes, (he keeping Guard all the Way,) they carried them before a *Juſtice* of the

* Forehead.

Peace, who examin'd, and committed 'em to the County Gaol, and they were afterwards condemn'd at the Aſſizes to be hang'd, being found guilty of ſeveral Robberies. Thus having ſeen an End of the Highwaymen, I ſhall make an *End* of this Chapter, leſt ſome of my Readers ſhou'd think it too long.

CHAP. VIII.

Mr. Shoot *ſends* Fanny *a Letter, deſiring her to write to her Mother in his Behalf——He gives her an Account of his Fortune: An Inſtance of her Dutifulneſs and Prudence thereupon, in conſulting her Mother about the Affair before ſhe engaged any further with him——Two Ladies come out of Curioſity to ſee* Fanny, *who are extremely ſurpriz'd at her Beauty and Underſtanding.*

MR SHOOT did not fail punctually to perform his Promiſe to his dear *Fanny*, by ſending a Letter at the Time appointed, which ſhe received by the *Penny-Poſt*, without the Knowledge of any

any one in the Houſe: When ſhe had open'd it, which ſhe had not Power to do for ſome Time, ſhe found it contain'd theſe Particulars, *viz.*

Charming Fanny,

'I Find it impoſſible to ſurvive any 'longer without you, and therefore 'beg you'll write to your Mother, in 'order to ſolicit her Concurrence in 'regard to the incloſed Propoſals: I 'have given ſome diſtant Hints to my 'Father concerning you, and he told 'me, that if I married a diſcreet, vir-'tuous Woman, of an honeſt, repu-'table Family, he ſhou'd not be over 'anxious as to her Fortune; but hop'd 'I wou'd not be too precipitate about 'it, as I was full young enough yet to 'be embarraſs'd with the Cares of the 'World. Hitherto I have always o-'bey'd my Father in every Thing with 'the utmoſt Submiſſion, as really no 'Parent can be more fond of a Child 'than he is of me; but ſhou'd he 'thwart my Inclination toward you, I 'cannot anſwer what may be the Con-'ſequence; for altho' my Duty to him is 'very great, yet my Love to you, if put in

'Competition, will be found to be much 'greater. But ſuppoſing any Obſtacle 'ſhould fall in the Way to prevent my 'gaining his Conſent to marry you, and 'notwithſtanding I am not yet of Age, 'and therefore cannot inherit the large 'Fortune which I am intitled to by the 'Will of an Uncle of mine, I have al-'ready an Eſtate of 200l. a Year, which 'is in my own Power, being left me by 'my Mother, to commence as ſoon as 'I came to be *twenty* Years old, and 'which will be ſufficient to ſupport us 'till I am in Poſſeſſion of the other: 'The Truth of this you may eaſily 'be convinc'd of, if you'll apply to 'Counſellor *Plead-well*, in *Lincoln's-'Inn*, who has the *Deeds* of the Eſtate 'in his Cuſtody, and will ſatisfy any 'Friend of yours whom you chuſe to 'confide in. Farewell, my *Divine An-'gel.*

'*Yours, with the utmoſt Sincerity,*

'ANDREW SHOOT.

'*P.S.* I ſhould take it as an ineſti-'mable Bleſſing if you'd favour me with 'a Line or two in Anſwer to this, di-

'rected

'rected for *A. B.* to be left at the 'Rain-Bow Coffee-House, at Temple-'Bar.'

This Letter puzzled *Fanny* very much, for tho' she knew that the young Gentleman was really Son to Captain *Shoot*, and might be thoroughly certify'd of all he had mention'd in regard to his Fortune, yet she thought it adviseable to be better inform'd of his Temper, before she suffer'd herself to be more deeply engag'd with him than she was already: Indeed she was not insensible that the Offers he made her were infinitely beyond what she cou'd in all Likelihood ever expect from any one else; nor was she in the least avers'd to his Person or Behaviour, both which were unexceptionable: However, before she made any further Progress in the Affair, she thought it her indispensible Duty to let her Mother know the true State of the Case, and be intirely govern'd by her Direction. After reading the Letter, as she was coming down Stairs, she saw her Mistress sitting behind the Counter, and two Ladies, richly dress'd, talking with her, where-

fore

fore *Fanny* endeavour'd to ſlip into the Kitchen unperceiv'd; but the Ladies being extremely deſirous to converſe with her, begg'd Mrs. *Lawn* to call her back, which ſhe did inſtantly. One of the Ladies aſk'd *Fanny* how ſhe lik'd *London*, and whether ſhe had not found it a very wicked Town? *Fanny* anſwer'd, 'She was exceedingly well 'pleas'd with it; that ſhe thought it a 'moſt wonderful fine Place; and as to 'the Inhabitants in general, conſider-'ing that it conſiſted of People of al-'moſt all Nations, ſhe was very much 'ſurpriz'd to find ſo many worthy Per-'ſons in that Noble City, as there cer-'tainly were: For, continued ſhe, in 'all the Market Towns and Villages 'wherever I have been, the Country 'Folks have a Notion that *London* is 'the moſt profane, licentious Spot in 'the whole World.' "And ſo Miſs "*Brown*, ſaid the other Lady, you real-"ly find that this is not ſo deteſtable a "Place as it is commonly reported to "be." 'Indeed Madam, replied *Fan-'ny*, it's abſolutely my Belief, and I 'have heard ſeveral judicious Perſons remark the ſame, that take any City

'in

'in *England* whatever, and in Proportion to the Number of Inhabitants, 'the People are full as profligate as thoſe 'can be here.' The Ladies were highly charm'd with the Opinion *Fanny* ſeem'd to entertain of their native Place, (for they were both *Cockneys*) and whiſpering Mrs. *Lawn*, aſſur'd her that the *Lancaſhire* Laſs infinitely exceeded their Expectation, both as to Beauty and good Senſe, with many ſuch Encomiums; and ſo taking their Leave of her, having ſatisfied their Curioſity, they ſtepp'd into their Coach which waited for them at the Door, and which gives me an Opportunity of *taking Leave* of my Readers, till the next Chapter.

CHAP.

CHAP. IX.

Mrs. Julep's *History continued, containing ſome remarkable Adventures.*

MRS. JULEP, and the reſt of the Company, having once more remounted the Waggon, ſhe had no ſooner recover'd herſelf from her late Fright, before ſhe again purſu'd her Narration. 'About Six o'Clock in the Morning, I 'was wak'd by two Threſhers coming 'into the Barn, who ſuppoſing me to 'be ſome Vagabond, after diſcharging 'a Volley of Oaths, aſk'd what I did 'there: To which I anſwer'd, being 'afraid to declare the Truth, that I 'had been viſiting a Relation, and in 'going home I unfortunately miſtook 'my Way. This preſently pacify'd 'them, eſpecially when they perceiv'd 'that I was dreſs'd in a very different 'Manner to thoſe Kind of People they 'had miſtaken me for. I then gave 'the Men *Six-pence* to drink, and 'wiſhing them a good Morrow, made

'the

'the beſt of my Road to *Henton*, about 'two or *three* Miles further, where I 'put in at a neat Publick-Houſe, and 'got ſome *Chocolate*, and Toaſt and But-'ter, which I reliſh'd better than any 'I ever eat before, having had very little 'Victuals ſince I left my Father's. 'After Breakfaſt I ſet out again, and 'ſoon reached *Mancheſter*, where liv'd 'an Apothecary, who had juſt ſet up 'there, and one who had privately paid 'his Addreſſes to me whilſt I was at the 'Boarding-School, he ſerving his Ap-'prenticeſhip to an eminent Apothecary 'in *Cheſter* at that Time, and after I 'came to my Father's us'd to meet me 'at the old Woman's before-mention'd.'

Mrs. *Julep*'s Toaſt and Butter put the reſt of the Paſſengers in mind of their Dinner, it being then betwixt *One* and *Two* o'Clock, and were within Sight of a creditable-looking Inn: They enquir'd of the Waggoner if he deſign'd ſtop-ping to dine at the next Houſe; but he telling them that he ſhou'd not have Time, as it wou'd be late before they got in at Night, they concluded upon getting ſome *Ham* or *Tongues*, or any Thing of that Sort, if they cou'd,

and

and dine in the Waggon; and ſo coming to the Inn*, they met with ſome cold *Round* (vulgarly call'd a *Buttock*) of *Beef* ſtuff'd, and half a Dozen of *Sheep's Tongues*, and two Bottles of Ale, which ſeemed to ſuit their Palates admirably well, for they made no Waſte of any Part of their Entertainment. However, the Dinner did not agree quite ſo well with Mrs. *Julep* as with her Companions, for finding a Sort of Qualm on a ſudden come over her, ſhe was forced to alight out of the Waggon, in order to try if walking wou'd ſettle her Stomach. Her Fellow Travellers were too complaiſant to let her walk by herſelf, and ſo they all agreed to get out and accompany her. They had ſcarcely gone a Mile and half, before they came to the *Turnpike* Houſe, where they got Mrs. *Julep* a Dram of rare

* For the Benefit of thoſe Choice Wits who admire *Puns*, I ſhall take the Liberty of inſerting one of *Henry*'s: *Henry* perceiving the Pannel of the *Sign* belonging to the Inn to be broken out of the Frame, except a little Slip, and hearing his Brother read the Board underneath it, whereon was wrote, *Here is good Entertainment for Man and Horſe*, ſaid, Very likely it may be ſo, but I'm ſure there's but *little Sign* of it.

Rochelle

Rochelle Brandy, which preſently ſet all Matters to rights again: They then reſted themſelves a little while upon the Bench at the Door, till the Waggon came up, which they with one Conſent re-aſcended; and having poſſeſſed themſelves of their reſpective Stations, our *Female Orator*, having recruited her Spirits, began again to *hold forth*, the ſubject Matter of whoſe *Harangue* being too long to be inſerted in this Chapter, I muſt refer my Reader to the next.

CHAP. X.

This Chapter contains ſeveral uſeful Hints to Parents and Children, touching the State of Matrimony, deducible from the Caſe of Mrs. Julep—*Her Hiſtory finiſh'd.*

'IN going over the Bridge which 'divides *Salford* from *Mancheſter*, 'continu'd Mrs. *Julep*, I met the Apo-'thecary, who ſeem'd very much ſur-'priz'd at ſeeing me there, and after 'aſking

'aſking me ſeveral Queſtions, very com-
'plaiſantly conducted me to a private
'Houſe that took in *Boarders*, where
'he conſtantly viſited me; and in leſs
'than a Week prevailed on me to be
'his Spouſe: Accordingly we were
'married at the *Collegiate* Church.
'This raſh Action was the Source of
'the many Diſquietudes which I have
'undergone ſince.' Here ſhe could not refrain from weeping, wiſhing that all young People might be more circumſpect in engaging in ſuch an important Affair than ſhe had been; as the whole Happineſs, or Unhappineſs of their Lives, ſhe obſerv'd, intirely depended on it. 'This Apothecary, pro-
'ceeded ſhe, which is now my Huſ-
'band, and who I ſhall for the future
'call Mr. *Julep*, I have Reaſon to be-
'lieve fell in Love with me more for
'the Sake of the Fortune he expected
'I ſhou'd have, than my Perſon, as he
'knew my Father had but two Chil-
'dren, and cou'd provide for me very
'handſomely; nay, my Father told
'ſeveral of his Friends, that he wou'd
'give me at leaſt *two thouſand Pounds*
'on my Wedding-Day, if I married

'with

'with his Approbation, and leave me
'a *thouſand Pound* more at his Death:
'Inſtead of which, when he heard of
'my Marriage with Mr. *Julep*, which he
'did in about a Fortnight's Time after
'I left Home, he proteſted he wou'd
'never ſee me more, and not give me
'one ſingle *Farthing*. As ſoon as my
'Huſband found his Expectations va-
'niſh'd, he began to behave very coolly
'towards me, tho' I often inſinuated
'before we were married, the Hazard
'we both run in diſobliging my Father:
'However, in a little while, he grew
'totally abandon'd to Drinking and
'Women, notwithſtanding I did every
'Thing in my Power to attract his Af-
'fections, by all the endearing Argu-
'ments I was Miſtreſs of, but to no
'Purpoſe; ſo in leſs than a Year's Time
'he loſt all his Patients, ran conſide-
'rably in Debt, and was forc'd to ab-
'ſcond to eſcape the Creditors: Nor
'was this all, for, unknown to me, he
'took a young Woman, who lived a
'little Way out of *Manchester*, with
'him. Thus was I left almoſt deſti-
'tute of Money or Cloaths, and muſt
'inevitably in a ſhort Time been drove

'to

'to the utmoſt Neceſſity, had not an
'Innkeeper in *Salford*, who formerly
'liv'd as a Sort of Steward to my Fa-
'ther, ſent to me, and generouſly of-
'fer'd me Lodging and Board till ſome-
'thing better happen'd. While I was
'with him, I wrote to my Uncle, (a
'very compaſſionate humane Man,
'and was always exceeding fond of me)
'to deſire him to remit me a little Mo-
'ney, acquainting him with my miſe-
'rable Condition, and praying him to
'perſuade my Father, if poſſible, to
'be reconcil'd to me, owning my Fol-
'ly and Undutifulneſs, and humbly
'hoping my Father wou'd be pleaſed
'to give me Leave to proſtrate myſelf
'at his Feet, to implore his Pardon and
'Forgiveneſs. In a ſhort Time after
'my Uncle receiv'd my Letter, he ſent
'a Man and Horſe to fetch me to his
'Houſe, where I liv'd almoſt *three*
'Years before my Father wou'd con-
'deſcend to ſee me, tho' ſome of the
'Country Gentlemen reproach'd him
'for his Intention of marrying me to
''Squire *Acres*, who it was well known
'was my utter Averſion. When he
'came to my Uncle's, and firſt ſaw me,
'he

'he had much a-do to govern his Paſ-
'ſion, and indeed once I believe he
'wou'd actually have ſtruck me, had
'not my Uncle prevented him: But at
'laſt, after calling me ſeveral Times
'ungracious Wretch, and ſuch-like
'Appellations, he permitted me to aſk
'his Bleſſing, which I did with un-
'ſpeakable Sincerity and Pleaſure, tho'
'almoſt drown'd in Tears of Sorrow
'and Joy; and, to conclude my Story,
'he told my Uncle before he went
'away, he wou'd give me a *thouſand*
'*Pound* to pay my Huſband's Debts,
'and ſet him up again in his Buſineſs,
'provided he wou'd diſcard the young
'Woman, and promiſe to reform, and
'be more frugal and induſtrious for
'the future. This is the Propoſal I am
'to make to him, and I have Reaſon
'to hope he will gladly accept it, for I
'hear he has met with many Hardſhips,
'tho' he is now got to be a Journey-
'man to an Apothecary in the *Strand*.'
The Waggon juſt came to the Inn where
they were to lodge that Night, when
ſhe ended her Hiſtory; and here it will
not be amiſs to ſtop with the Travellers,
the

the Reader I fancy by this Time being ſufficiently fatigu'd.

CHAP. XI.

Mrs. Brown *receives a Letter from* Fanny, *wherein ſhe deſires her Mother's Opinion in Relation to Mr.* Shoot's *Propoſals for marrying her: In Conſequence of which Mrs.* Brown *employs Mrs.* Lawn *to enquire into the Particulars of Mr.* Shoot's *Fortune, which Mrs.* Lawn *ſatisfies her in: Nevertheleſs, ſhe having ſtill ſome Apprehenſions of his deceiving* Fanny, *ſends her a Letter, the Contents of which ſhe acquaints Mr.* Shoot *with.*

MRS. *Brown* having perus'd her Daughter *Fanny*'s Letter, was much perplex'd with Scruples and Doubts, leſt Mr. *Shoot*'s Propoſals to *Fanny* might be only a Contrivance to ſeduce her: She therefore, unknown to her Daughter, wrote to Mrs. *Lawn*, deſiring her to enquire into the whole Particulars of the Amour betwixt Mr.

Shoot

Shoot and *Fanny*, begging her likewiſe to inform herſelf what Eſtate he had at preſent, and what more Fortune he was likely to expect. Mrs. *Lawn* therefore being very well acquainted with Captain *Shoot*'s Siſter, took an Opportunity of making her a Viſit, when ſhe introduc'd, amongſt many other Topicks of Converſation, that my Lady *Kitty Blab* had hinted to her a few Days ago, that Miſs *Forward* had fall'n in Love with Mr. *Shoot*: To which Mrs. *Shoot* replied, 'She had never heard a Tittle 'of it, and hop'd her Nephew wou'd 'not be in haſte to marry as yet, as 'ſhe thought it wou'd be better to ſtay 'till he came of Age, when he wou'd 'be in Poſſeſſion of an Eſtate of near '1500 *l.* a Year, which was left him 'by her Brother, tho', ſaid ſhe, he has 'now 200 *l. per Annum* in his own 'Hands, which was my Siſter *Shoot*'s 'Jointure, beſides, when the Captain 'dies, he will have another Eſtate of '400 *l.* a Year.' This Account Mrs. *Lawn* faithfully tranſmitted to Mrs. *Brown* immediately, which ſolv'd all her Suſpicions in regard to Mr. *Shoot*'s Circumſtances: She had now no other

Fears

Fears than that he ſhou'd by ſome Stratagem deceive her Daughter, under Pretence of making her his Wife; ſo ſhe ſent *Fanny* the following Precautions.

Dear Child,

'I Find by a Letter from your Miſtreſs Yeſterday, that Mr. *Shoot* will 'have an exceeding good Fortune, but 'ſtill that does not entirely make me 'eaſy at his courting you, for young 'Gentlemen of this Age find many 'Ways to impoſe on the Credulity of 'your Sex, therefore remember the 'Advice I gave you in my firſt Letter*. 'There is one Thing which I take to 'be abſolutely neceſſary, and that is, 'that Mr. *Shoot* ſhou'd by all Means 'obtain his Father's Conſent before he 'proceeds any further, without which 'I can never think of giving you mine.'

'*I am, your affectionate Mother,*

'ANNE BROWN.

'*P. S.* Your Brothers *Harry* and '*John* are coming to *London* to ſee you, 'and they have wrote to your Brother '*Tommy* to meet 'em there.'

* *Vide* Page 9.

The

The next Time *Fanny* ſaw Mr. *Shoot*, ſhe diſclos'd to him her Mother's Sentiments concerning his Father's Approbation to his keeping her Company as a material Point, before they were too far engag'd to each other: He anſwer'd, He did not in the leaſt doubt his Father's Compliance, and to ſatisfy her, he would endeavour ſoon to procure it, but at the ſame Time gave her to underſtand, that ſhe ſhew'd but little Regard for him, to be ſo nicely ſcrupulous, after he had dealt ſo ingenuouſly with her; that he ſtudied nothing ſo much as to make every Thing agreeable to her, and ſolemnly proteſted, he had no other View than to render her Life as comfortable as might be, and was extremely diſappointed to find his honourable Propoſals had met with no better Succeſs. This laſt Sentence he ſpoke with a kind of Warmth which ſhe had never obſerv'd in him before, and therefore ſhe reply'd, that what ſhe had imparted was without any Deſign to offend him, ſince it was her Mother's earneſt Requeſt, which ſhe muſt beg him to conſider on, for his own Sake as well as her's. *Fanny*

plainly perceiv'd by the abrupt Manner Mr. *Shoot* took his Leave of her, that he went away not ſo well ſatisfied at her Diſcourſe as ſhe cou'd wiſh; but as all ſhe had mention'd was done purely with an Intention to preſerve a perfect Tranquility between the *Captain* and him, ſhe was not ſo concern'd at it as ſhe wou'd otherwiſe have been. The next Morning Mr. *Shoot* came to *Fanny*, in a much pleaſanter Humour than he left her the Night before: He had got his Aunt to intercede with his Father in her Behalf: Mrs. *Shoot* had ſeen her often, both at Mrs. *Lawn*'s and at the *Captain*'s, where ſhe us'd to carry Things for her Miſtreſs; and *Fanny* was a great Favourite with Mrs. *Shoot*. Mr. *Shoot* acquainted *Fanny* with this, and likewiſe aſſur'd her, that his Father had actually promis'd his Aunt that he wou'd go to Mrs. *Lawn*'s, and if he found *Fanny* prov'd ſo agreeable as he and Mrs. *Shoot* had repreſented, he wou'd not be againſt his having her in about half a Year's Time: Which I hope will be thought a proper Concluſion for this Chapter.

CHAP.

CHAP. XII.

The ſcandalous Behaviour of Parſon Teſty *at a Funeral*——*An Account of his impious Life and Actions, and his ill Treatment of a Pariſh Clerk.*

MRS. *Julep* and the reſt of the Travellers having refreſh'd themſelves, and finding it wou'd be ſome Time before Supper was ready, agreed to take a Walk round the Town, when going through the *Church-Yard*, they obſerv'd a great Number of People attending a *Funeral*, which the Sailor deſir'd them to ſtay and ſee. At the Beginning of the *Ceremony* an uncommon Affair happen'd: The Clergyman preceding the Corps, whoſe Name was Dr. *Good-all*, had no ſooner ſpoke the four firſt Words of the *Burial Office*, I AM THE RESURRECTION, before another *Divine*, called Mr. *Teſty*, ſtepp'd up in a vaſt Hurry, and giving the *Doctor* a violent Puſh, (which had lik'd to have tipp'd him over one of the *Grave-Stones*,) began

thus; in a ſcornful Tone, and with the utmoſt Contempt, *You the Reſurrection! I am the Reſurrection, and the Life!* ſtrutting with all the Self-ſufficiency imaginable, and ſo went through the whole *Service:* Whilſt poor Dr. *Good-all*, for fear of worſe Treatment, took an Opportunity to ſlip off the Premiſſes. This irreverent Behaviour of Mr. *Teſty*'s very much diſcompos'd Mrs. *Julep* and her Companions, eſpecially the Sailor, who ſwore by *Neptune* he had never ſeen any Thing ſo bad as this, even on board a Ship, and wiſh'd he had him at Sea for a Year or two. When they return'd to the Inn, and were renewing their Diſcourſe about what they had ſeen, the Clerk of the Pariſh was drinking a Mug of *Ale*, who hearing them make ſeveral ſevere Reflections on the Conduct of Parſon *Teſty*, he told the Travellers if they wou'd give him Leave, he wou'd acquaint them with the Reaſon of this unaccountable Exploit. 'My 'Maſter, ſaid the Clerk, is gone to *Lon-* 'don to wait on Sir *Barſabas Bribe*, 'who has promis'd him a *Living* for 'above theſe *twelve* Years (and has now 'one fall'n into his Gift) to petition the

'*Barone*

'*Baronet* for it. 'Tis true, my Master 'had several Intimations given him be-'fore he set out, that Sir *Barsabas* had 'actually pawn'd his Word and Honour 'to *four* or *five* Clergymen already, 'that he wou'd present them to the '*Benefice* when it became void: How-'ever my Master was determin'd to go 'to the *Baronet* to remind him how in-'strumental he had been at his last 'Election for the County, and how 'much he had disgusted the major Part 'of the Gentlemen of his Parish by the 'extraordinary Zeal he had shewn on 'that Occasion. My Master, as I told 'you, continu'd the Clerk, being gone to '*London*, he order'd me in his Absence, 'when any *Christ'ning*, *Burial*, &c. 'happen'd, to speak to Dr. *Good-all*, and 'in Case he was not in the Way, to go 'to Parson *Testy*, who I've been just 'now inform'd by the Landlord of this 'House, is going to Law with the *Doc-'tor* about a *Fence* that was broken by 'his Horse, tho' he offer'd to have it 'made up again full as well as it was 'before; but that Mr. *Testy* does not 'think a sufficient Recompence, and 'Dr. *Good-all* being a Man of a quiet,

'easy, forgiving Diſpoſition, he takes 'the Advantage of him, by impoſing 'upon his Good-nature, ſo true is that 'excellent *Proverb*, *He that puts up 'one Affront, is ſure to draw on another*: 'Or, as *Dryden* juſtly obſerves, in his '*Conqueſt* of *Granada*,

'*Forgiveneſs to the Injur'd does belong;*
'*But they ne'er pardon who have done the Wrong.*"

'Indeed there's no Accommodation to 'be made with ſome Folks without 'yielding to all their Demands, tho' 'never ſo unreaſonable. This Parſon '*Teſty*, tho' he will not ſteal a Per'ſon's Money, yet he'll make no 'Scruple of taking any one's Reputa'tion away upon the leaſt imaginary 'Provocation whatever, which I'm 'confirm'd is *ten thouſand* Times a 'worſe Crime, as ſings the Engliſh '*Nightingale*:

"*There is no Wretch ſo ungrateful, as he whom you have moſt generouſly obtig'd; and no Enemy ſo implacable, as thoſe who have done you moſt Wrong.* Roderick Random.

'*Who*

'*Who ſteals my Purſe, ſteals Traſh, 'tis ſomething,*
'*nothing;*
'*'Twas mine, 'tis his, and has been Slave to Thou-*
'*ſands;*
'*But he that filches from me my Good-Name,*
'*Robs me of that, which not enriches him,*
'*And makes me poor indeed.*'*

'I ſhall now beg Leave to recite one
'Inſtance of his ill Uſage to me: When
'firſt he came to ſettle in this Neigh-
'bourhood, I us'd to inſtruct betwixt
'*twenty* and *thirty* young Fellows, be-
'longing to his Pariſh, *Pſalmody*, (which
'is what I have ſtudied ever ſince
'I was *ſeven* Years of Age, having
'had the Advantage of being educated
'under the beſt Maſters) till he pre-
'vented me, by aſſuring them if they
'did not learn of his Clerk, they ſhould
'not be taught by any one elſe; and
'indeed, as ſeveral of them have ſince
'told me, they may as well not learn
'at all, as learn of him, for he himſelf
'can't ſing a common *Pſalm-Tune*
'right if you'd give him a *hundred*
'*Pound*. The Pretence Mr. *Teſty* made

* *Shakeſpeare's Othello.*

'uſe of for diſcarding me from teaching 'em, was, becauſe I neglected them 'ſo much; but that was abſolutely a 'falſe Aſſertion, as I plainly made it 'appear; nay, notwithſtanding he 'obliged me to teach them every Night, 'tho' I never heard of any ſuch People's 'being taught more than *once* or *twice* 'a Week at moſt, yet, whenever I hap-'pen'd to be from home on an Even-'ing, or ill, I always made up the loſt 'Time the firſt Opportunity: And to 'ſhew the Partiality of this *Divine*, be-'fore his Clerk had inſtructed them *two* 'Months, he us'd to miſs them for a 'Fortnight, or *three* Weeks together, 'ſo that you ſee, *One Man may better 'ſteal a Horſe, than another look over 'the Hedge*, as the *Proverb* is.' "Why "don't you remember the *old Saying*, ſaid "Mrs. *Julep? Kiſſing goes by Favour.*" 'A good Hint, replied *Henry:*' "True, "cry'd the Sailor, ſo grappling with "*Flora*, ſaid, *Come, Meſs-Mate, here's my "hearty Service to ye*". 'Upon which, '*Henry*, looking at the Sailor, cry'd '*I'll pledge ye with all my Heart*', and ſo ſaluted Mrs. *Julep*. But *John* telling them he thought they ſhould have more Man-

Manners than to break into People's Diſcourſe, the Clerk begun again thus: 'This Mr. *Teſty* forgets how 'much he neglects his own *Flocks* at 'three or *four* of his *Livings*, where he 'ſeldom goes above *once* in a Year, and 'ſome Years not at all, leaving the 'whole Duty to his Curates:* A greater 'Crime, and of much more Impor-'tance to the *Souls* under his *Cure*, than 'my miſſing thoſe Singers a Night or 'two in a Month or ſix Weeks only. The '*Church-Wardens*, and all the Gentle-'men in the Pariſh, however, were great-'ly diſſatisfy'd at his putting the Singers 'under his Clerk's Tuition, as they

 'knew

* 'Tis *reported of Biſhop* Burnet, (ſays an Author) *that in his Charges to his Clergy he ſhew'd a great deal of diſintereſted Integrity, by vehemently exclaiming againſt Pluralities, as a moſt ſacrilegious Robbery of the Revenues of the Church; a remarkable Effect of his Zeal, upon this Subject, may not be improper to be here related. In his firſt Viſitation Charge at* Saliſbury, *he urged the Authority of St.* Bernard, *who being conſulted by one of his Followers, whether he might not accept of two Benefices, reply'd,* and how will you be able to ſerve them both? I intend, *anſwered the Prieſt,* to officiate in one of them by a Deputy.— will your Deputy be damn'd for you too, *cry'd the Saint?* Believe me, you may ſerve your Cure

'knew what wou'd be the Conſequence 'of it, but he ſtill perſiſted in his Re-'ſolution, in ſpite of them all. You 'muſt know this *Hewſon*, (for that's 'the Clerk's Name) is a Shoemaker, 'but he has been above working at his 'Trade ever ſince he commenc'd 'Maſter of *Muſic*, or elſe he might 'get *five* Times the Money at that 'Buſineſs to what he'll do by teaching '*Pſalmody*; tho' I muſt needs confeſs 'he has the Advantage over me in one 'Branch of Knowledge, for he can 'teach his Scholars to *make Shoes*, which 'probably may be of much more Ser-'vice to them than learning to ſing:

Cure by Proxy, but you muſt be damn'd in Perſon. *This Expreſſion ſo affected Mr.* Kelſey, *a pious and worthy Clergyman there preſent, that he immediately reſigned the Rectory of* Bemerton *in* Berkſhire, *worth 200l. a Year, which he then held with one of greater Value. This Chriſtian Act of Self-denial was not, however, without its Reward; for tho' their Principles in Church Matters were very oppoſite, yet the Biſhop conceived ſuch an Eſteem for him, from this Action, that he not only prevail'd with the Chapter to elect him a Canon, but likewiſe made him Archdeacon of* Sarum, *and gave him one of the beſt Prebends in the Church.* See a Book call'd the *Tell-Tale*, or *Anecdotes*, Vol. 2. *Page* 231.

'Beſides,

'Besides, if they want *natural Ears*, he 'can make 'em *leathern ones*. The first 'Night he went to teach them, one of 'his Pupils assur'd me, that he could not 'strike the first *Notes* of the *Psalm-Tune*, 'so he call'd out to the Singers to know 'how it began.' An excellent Master, said *John*, for a Clergyman to recommend to his Parishioners, truly, or rather one, seemingly, to whom the Advice in the following *Proverb* might be no unprofitable Caution: *Let not the Shoe-maker go beyond his Last.** 'In short, continu'd the Clerk, 'very few of them wou'd be instructed 'by him, only they don't care to dis-'oblige Mr. *Testy*, whose Temper they 'are but too well acquainted with to 'run the Hazard of displeasing him. 'So I find, cry'd *Henry*, that tho' this 'Mr. *Hewson* is by Trade a Shoe-'maker, yet at *Singing*, he's but a

* Nothing renders People more contemptible in the Eyes of the Judicious, than their pretending to do Things out of their proper Sphere: How much better, therefore, wou'd it be for such vain Persons as these, if they cou'd say with the good King *David*, *I do not exercise myself in great Matters, which are too high for me.* *Psalm* cxxxi. *Verse* 2.

'Cob-

'*Cobbler*. The Travellers obſerv'd, 'that if Mr. *Hewſon* circumvented him 'in his Profeſſion, they imagin'd the 'Law was on his Side, and he might 'recover Damages.* To which the 'Clerk made anſwer, 'That there was 'Law for Rogues, but none for Fools.' "But, ſaid Mrs. *Julep*, he ſeems to be "both Knave and Fool, for certainly no "honeſt Man wou'd ever have under-"taken to teach thoſe People you men-"tion'd, while he knew you was con-"cern'd with them."† 'Nay, replied the

* *So great is the Force of Juſtice* (ſays *Tully*, in his *Offices*) *that common Highwaymen, and thoſe that ſupport themſelves only upon Rapine and Violence, cannot ſubſiſt without it, inſomuch that if one Thief does but ſteal from another of the ſame Troop, he's expell'd the Society as a Man of no Faith.* See Sir *Roger L'Eſtrange*'s Tranſlation, *Page* 134.

† It is not unlikely but Mr. *Hewſon* had imbib'd the Earl of *Rocheſter*'s Notions concerning Honeſty, expreſs'd in the following Verſes, *viz.*

For Honeſty's againſt all common Senſe;
Men muſt be Knaves, 'tis in their own Defence:
Mankind's diſhoneſt, if you think it fair
Among known Cheats to play upon the Square,
You'll be undone:

Nor

'the Clerk, It was by his vile Inſinua-
'tions, and falſe Stories, which he car-
'ried to Mr. *Teſty*, that occaſion'd his
'wreſting thoſe Singers out of my
'Hands, tho' I had no ſooner loſt
'them, but another *Society* belonging to
'a neighbouring Church, ſent imme-
'diately to me, and deſir'd I wou'd in-
'ſtruct 'em, to which I only go once
'a Week, and have a much better
'Price: So that you ſee it has really
'prov'd an Advantage to me, notwith-
'ſtanding he thought to have diſtreſs'd
'my Family and myſelf greatly by it.
'This *militant Diſciple* of our *Lord*'s,
'*prizes* himſelf more upon the *genteel*
'Art of *Boxing* than reading *Prayers*,
'or *Preaching*, and he is reckon'd to be
'a better Proficient abundantly at the
'former, than the latter, * (for he per-

Nor can weak Truth your Reputation ſave;
The Knaves will all agree to call you Knave:
Long ſhall he live inſulted o'er, oppreſs'd,
Who dares be leſs a Villain than the reſt.

* This Parſon had not ſo much to brag of, as a Clergyman that I met with at a *Chriſt'ning* in *London* many Years ago; who told the Company, *That he was no great Dab at Preaching, but he was an old Dog at reading Prayers.*

forms

'forms the *Service* with about as much 'Devotion, as ſome People ſay *Grace*,) 'having had the chiefeſt Part of his 'Education at *Figg's* * *Amphitheatre* 'in *Tyburn Road*. He has been at 'Variance with his Pariſh for ſeveral 'Years, and ſo every *Sunday* he preaches 'againſt the People, and all the reſt of 'the Week the Pariſhioners rail at him.' Mrs. *Julep* then ſaid, She wonder'd the *Biſhop* of the *Diocaſe* did not call Mr. *Teſty* to an Account for his reprobate Life, as theſe Actions of his muſt be very bad Examples to his Congregation; beſides, continued ſhe, "How can "ſuch a Man as that, dare preſume to "adminiſter the *Holy Sacrament* to his "*Flock*, with whom he lives in perpe-"tual Animoſity." 'To which the Clerk 'replied, 'That ſeveral Gentlemen of 'his Pariſh had made many heavy Com-'plaints to his *Lordſhip* againſt him, 'but the *Biſhop* was loth to turn him 'out of his Preferments, becauſe he 'has a large Family; beſides, my Lord '*Courtly* interceded with his *Lordſhip* in 'his Behalf; and another Reaſon is, that

* A noted *Prize-Fighter*, who kept a *Bear-Garden* at that Time.

'he

'he *votes* for Members of *Parliament* 'according to the *new political Syſtem*, 'which is a material Conſideration in 'this Part of the Kingdom, *where a* 'zealous *Attachment to the Intereſts of* 'a Party, *ſupplies the Place of every* 'Qualification, * *and is an infallible* 'Diſpenſation *for all Miſdemeanors*. 'But I hope you'll pardon this long 'Digreſſion, as I ſhall now acquaint 'you with the Occaſion of the two 'Miniſters meeting together in the '*Church-Yard* in the Manner you ſaw. 'For my own Part, I did not know, till 'my Landlord told me, that they had 'quarrell'd, and therefore when I went 'to Dr. *Good-all*'s, and found him not 'in the Way, I left word with his 'Wife, what Time the *Funeral* was 'to be, and went directly to Mr. *Teſty*'s, 'and deliver'd the ſame Meſſage, for 'fear Dr. *Good-all* ſhou'd not be at home 'Time enough, which was the Reaſon

* The *Reverend* and ingenious Dr. *Hildrop*, in his *Miſcellanies*, publiſhed about three Years ago, ſays, *That a projecting Head, a voluble Tongue, and a ſupple Conſcience, is often a more ſucceſsful Recommendation, than the Knowledge of an Angel, the Piety of a Saint, or the Courage of a Martyr.* Vol. II. Page 151.

'of

'of their Skirmiſh.' The Clerk had no ſooner utter'd theſe laſt Words, before the Landlady (who was a rare *Jolly Dame*) having overheard him ſpeak ſo diſreſpectfully of her *old Friend* Parſon *Teſty*, flew into the Room, and told him he was a worthleſs, ſmock-fac'd, *Pſalm-ſinging Fellow*, for all he was bred at the *Varſity*, * to tell ſuch Stories againſt ſo *civil* a *Divine*; that ſhe had had the Honour of his Acquaintance many Years, and he was ſo far from being ill-natur'd, as he had repreſented him, that ſhe knew him, *by Experience*, to be a very *kind*, *obliging* Gentleman, and always found him exceedingly willing *to do any Thing for her ſhe deſir'd.* To all which, the Clerk only made her this mild Reply, *That it was a conſtant Rule with him, never to argue with a Woman in a Paſſion.* But *Henry* and the Sailor, begg'd that ſhe'd be pleaſed to keep her own Counſel, and likewiſe her Temper, and not interrupt their Converſation, but go about her Buſineſs, and that when they wanted her, they would ſend for her. Upon which, Madam *Broad-*

* *Univerſity.*

Bottom

Bottom went out in a great Huff, pulling the Door after her as if ſhe'd force it off the Hinges, at the ſame Time threat'ning to ſet Mr. *Teſty* upon the Clerk's Back, with the D—l to him. When ſhe was gone, *Henry* remark'd, that ſhe was *Dutch-built*: Aye, ſaid *Jack Tar*, and ſhe ſail'd out of *Port* * with a *whiſking Gale* in her *Stern*. Now the Maid brought in word that Supper was ready, ſo the Company adjourn'd to another Room, with Stomachs much keener than their Knives: They inſiſted upon the Clerk's ſupping with them, which he had more Wit than to refuſe, and ſo I ſhall leave them for a little while, all agreeably employ'd.

* *Port* ſignifies a Harbour for Ships, and is alſo the *French* Word for a Door, tho' I don't ſuppoſe the Sailor intended it as a *Pun*.

CHAP.

CHAP. XIII.

Parſon Teſty's *Pedigree and Education —The Manner how he became a Clergyman—Some further Memoirs of his Life—This Chapter being of an immoderate Length, the Reader is adviſ'd to read no more of it at one Time, than may be agreeable to his Inclination, or conſiſtent with his Health.*

HENRY and the Sailor having order'd a Tankard of *Flip**, and a Bowl of *Punch*, to treat the honeſt Clerk with, enquir'd of the Inn-keeper if there was e'er a *Fiddler* in the Town; but he anſwer'd them, that there was no Body play'd upon the Fiddle in the whole Pariſh except the Curate; and, continu'd he, *Maiſter has a meety gude Haund at it; but well-a-day! he is now very poorly, having got the Joandiſh†, or eelſe I dare ſay he'd have fiddled and daunc'd tue with ye al Neet, weelle, ‡ for*

* A Liquor made with *Brandy*, Small-Beer, and Sugar.

† Jaundice.

‡ An abbreviated Word often uſed in ſome Places inſtead of *well nigh*.

he's

be's a meety merry Sould, I will assure you. Then all the Company join'd in petitioning the Clerk to give them a *Song*; which he (without making those coxcomical Excuses that most *fine Singers* are wont to do, such as *I have got a terrible Cold, &c.*) instantly oblig'd 'em with. The Words were these:

Ne'er trouble thyself at the Times nor their Turnings,
Afflictions run circular, and wheel about:
Away with thy Murmurings, and thy Heart-burnings,
With the Juice of the Grape we'll quench the Fire out.
Ne'er chain nor imprison thy Soul up in Sorrow,
What fails us To-day may befriend us To-morrow.

When the *Song* was ended, they all returned him Thanks; but *Flora* whisper'd to Mrs. *Julep*, desiring her to ask the Clerk to entertain them with a further Account of Parson *Teazer*, as she call'd him. When they had drank round *two* or *three* Times, the Clerk began to acquaint them with the following Particulars concerning Mr. *Testy*: 'I shall first inform you, said he, 'of this *Divine*'s Pedigree, which is, 'that his Father was no more than a 'Chimney-Sweeper, and this Parson 'him-

'himſelf attended his Father in that 'dirty *Calling* for ſeveral Years; but 'whether it was that he had a natural 'Averſion to work, or that he had too 'much of the Gentleman in him to 'follow that Occupation, I never cou'd 'learn; but when he was about *nine* 'or *ten* Years old, he began to behave 'very undutifully to his Parents, who 'contriv'd all Means in their Power to 'part with him, but no one in the Neigh-'bourhood wou'd venture upon taking 'him: At laſt, after many fruitleſs 'Attempts to get rid of him, old *Teſty* 'thought upon this Expedient. As he was 'a *Freeman* of a *Borough* Town not far 'from where he liv'd, he was reſolved 'the next conteſted Election to make 'the beſt Advantage of his Vote; ac-'cordingly an Opportunity ſoon offer'd. 'One Major *Fairſpeech*, who was a 'Candidate in the *Court* Intereſt, a-'mongſt others, waited upon the *black* 'Gentleman (old *Teſty*) deſiring his 'Vote; at which old *Teſty*, ſhaking his 'ſooty Locks, told him, he ſhou'd vote 'for that Perſon that us'd him in the 'moſt *genteel Manner*, that is, in plain '*Engliſh*, gave him the moſt Money;

'where-

'whereupon the *Major* assur'd him that 'he wou'd not be ungrateful for any 'Favour he shou'd shew him, and that 'he had heard that he had a Son, a '*pretty, sensible* young Man; and if he'd 'put him under his Protection, he 'wou'd provide for him as long as he 'liv'd, if he would promise him his 'Vote at all future Elections. You 'may suppose the Bargain was soon '*struck up*; and, in short, this Major '*Fairspeech* sent his Son to an Academy 'in *London*, and afterwards not only 'procur'd him a private Ordination*, 'but got him an exceeding good *Liv-'ing*. Thus, as the *Proverb* is, *Give 'a Man Luck, and throw him into the 'Sea*.' "Aye, said *Henry*, *an Ounce of "Luck is worth a Pound of Wisdom.*" But *Flora*, impatient to hear the rest of the

* There seems to be some Analogy betwixt the Character of our Parson *Testy*, and *Gil Blas*'s Uncle *Gil Peres*, who, among many other *lucky Hits*, obtain'd his Benefice, not by his Erudition, but owed it entirely to the Gratitude of some pious Nuns, for whom he had acted the Part of a zealous Commissioner, and by whose Influence the Order of *Priesthood* had been conferred upon him *without Examination*. See *Gil Blas*, *Chap.* 1. *Vol.* 1.

Story,

Story, begg'd the Clerk to proceed. 'The 'firſt Time (continu'd the loquacious 'Clerk) this Parſon *Teſty* ever per-'form'd *Divine Service*, was at our 'Church, and in putting on his *Sur-'plice* in the Deſk, he being a good 'deal confus'd, ran his Head thro' one 'of the Sleeves, by which he ſo much 'entangl'd himſelf, that in going to pull 'his Head back again, he threw off 'his Wig, and ſet the whole Congre-'gation a laughing, while he kept blun-'dering on for ſome Time: At length 'he was ſo mad, that he ſaid, *I think 'the D—l is in the Surplice.* At which I 'anſwer'd, (tho' without any Deſign of 'his hearing me) *I think ſo too.* This '*Repartee* of mine, he has never for-'given, altho' it's more than *eight* 'Years ago, and I don't expect he ever 'will; for his Temper is ſuch, that if 'ever he takes any Antipathy againſt 'any one, he never forgets it, and is not 'eaſy till he ruins the Party, if poſſi-'ble*.' A very Chriſtian-like Diſpo-

ſition

* There is more true Bravery of Mind in forbearing to do an Injury, than in giving Offence. Reſentment, indeed, may remain, perhaps cannot be

ſition truly, ſaid Mrs. *Julep*. Goodneſs ſeize me! cry'd *Henry*, if ever I heard of ſuch a Creature in my Life. Why, ſaid the Sailor, he ſeems to be that Sort of Animal as we at Sea call a *Baptis'd Bear*. But *John* entreating 'em not to interrupt the Clerk, he proceeded thus: 'A few Years afterwards, 'he did the Duty again for my Maſter 'at this Church, when before *Sermon* I 'gave out the *two firſt Staves* of the 37th 'Pſalm, and after *Sermon*, the *two firſt* 'Staves of the 15th *Pſalm*; for which 'he complain'd to my Maſter, pre-'tending that I appointed thoſe *Pſalms* 'on Purpoſe to burleſque him, (tho' I 'profeſs'd I had no ſuch Intention,) 'and inſiſted on my aſking his Pardon; 'which my Maſter deſir'd me to do for 'the Sake of Peace and Quietneſs; and 'therefore, to oblige my Maſter, who is 'an exceeding good Man, and to whom I

be quite extinquiſhed, in the nobleſt Minds; but Revenge never will harbour there. *Mr.* Pope's *Letter to the late Dr.* Attenbury, *Biſhop of* Rocheſter.

At every Triſle ſcorn to take Offence,
It always ſhews great Pride, or little Senſe.

Pope's *Eſſay on Criticiſm.*

'am

'am under many Obligations, I consent-
'ed, tho' at the same Time I knew
'myself guilty of no Fault, and that Mr.
'*Testy* design'd it only to mortify me,
'and to indulge his insatiable Appetite
'of *Tyranny* and *Oppression*: * Well,
'notwithstanding this uncommon Sub-
'mission, he went all round the Coun-
'try telling every one he met with,
'how I had abus'd him, and likewise,
'at our *Bishop*'s next *Visitation*, told his
'*Lordship*, before all the Clergy, that
'I was the most morose, ill-natur'd,
'unmannerly Fellow that ever was
'born, with many other Falsities, †

* The *Reverend* and great Moralist Dr *Croxall*, has very emphatically expos'd those enormous Crimes of *Tyranny* and *Oppression*, in the *Second* of his *Æsop*'s *Fables*, entitled *The Wolf and the Lamb*; but being too long to be inserted here, I shall refer the Reader to his Book, wherein he will find many other excellent *Fables*, very well worth his Perusal.

† *I am convinced*, (says an Author) *whoever is capable, unprovok'd, to do another an Injury, will stop at nothing to carry their Schemes through; and, if they find no Villainy in the Person they thus undeservedly prosecute, they will make no scruple of inventing any Thing, ever so bad, for their own Justification.* Again, *Few People stop in the Midst of Villanies, as the first Step is much the hardest to get over.*

and

'and try'd all he cou'd to ſet the *Biſhop* 'againſt me, in order to get me turn'd out 'of my Place; tho' I fancy he wou'd 'not like to have any of his *Livings* 'taken from him, tho' he much more 'deſerves it; but he forgets the golden 'Rule, *Do as you wou'd be done by.*' Here the Sailor's Patience was quite exhauſted, and burſting out into a violent Paſſion, cry'd, *Z—ds, I'd ſeen the Parſon hang'd as high as the Top of our* Truck * *before I'd have aſk'd his Pardon without committing any Offence.* At which the Clerk replied, 'And I'd 'have ſeen him hung upon our *Spire* 'firſt, if I had known it wou'd have 'produc'd no better Effect than it did; 'for after that, he behav'd to me *ten* "Times worſe than before.'† "I have "heard, ſaid Mrs. *Julep*, a *Maxim* "made uſe of by ſeveral modeſt Women, "which is, *That it is better to give a* "*Fool a Kiſs than be plagu'd with him,* "(at the ſame Time caſting her Eyes

* The Staff to which the *Pendant* is faſten'd, the higheſt Part of the *Main-Maſt*.

† 'When the World, (ſays *Dean Swift*) has 'once begun to uſe us ill, it afterwards continues 'the ſame Treatment with leſs Scruple or Cere-'mony, as Men do to a Whore.'

" round upon *Henry*, and the Sailor,)
" but pray proceed. ' You muſt know,
' continu'd the Clerk, that he looks
' upon himſelf to move in a higher
' *Sphere* than the reſt of his Neigh-
' bours, becauſe he underſtands a little
' *Greek* and *Latin*, (tho' I've heard his
' Man ſay, that he rarely ever reads
' any Thing but *Wharton's Defence of*
' *Pluralities*, or the *News-Papers*,) not
' conſidering what the Great *Apoſtle* St.
' *Paul* ſaith, *That tho' he had all Know-*
' *ledge, and had not* Charity, * *it wou'd*
' *profit*

* By *Charity*, the *Apoſtle* is here generally ſuppos'd to mean that *Benevolence* which is due from one Man to another; *which*, (as the *Reverend* and *learned* Mr. *Mudge*, in his Volume of excellent *Sermons*, tells us) *will ſhew itſelf in Kindneſs in thinking no Evil, in believing and hoping all Things well: For it will naturally give a favourable Prepoſſeſſion to the Mind concerning Men and Things.* See *Page* 5.—— *Charity*, (ſays Mr. *Butler*) *is the chiefeſt of all Chriſtian Virtues, without which, all the reſt ſignify nothing: For Faith and Hope can only bring us on our Way to the Confines of this World; but Charity is not only our Convoy to Heaven, but engaged to ſtay with us there for ever: And yet there is not any Sort of religious People in the World, that will not renounce and diſclaim this neceſſary Cauſe of Salvation for meer Trifles of the*

ſlighteſt

'*profit him nothing.* But nevertheleſs 'tho' he has had the Advantage of a libe-'ral Education, yet the whole Scope of 'his Knowledge ſeems to center in 'little more than a Sort of Craft, in over-'reaching others; and his ſole Delight 'is in domineering and lording it over 'the reſt of Mankind, eſpecially his 'Inferiors, whom he treats as if they 'were his Slaves: *Thus the Bleſſing of 'a ſuperior Underſtanding is often per-'verted, and ſerves only to do Miſchief 'with a better Grace*; like ſome artful 'Jugglers, who, by their *pompous* Words, 'and *cunning Artifices*, manage their 'Trick ſo well, as to deceive even Peo-'ple of ten Times more Senſe than 'themſelves; while a fumbling Fel-'low who is not arrived at ſo great a 'Perfection of impoſing upon Man-'kind, wou'd not only be laugh'd at 'for his Stupidity, but perhaps puniſh'd 'as an Impoſtor; or, like Wine, 'which indulgent *Providence* gave to '*make glad the Heart of Man*, and yet

ſlighteſt Moment imaginable; nay, will not preposterouſly endeavour to ſecure their eternal Happineſs, by deſtroying that without which it is never to be obtained. See his Poſthumous Works.

'in ſome People produces this different 'Effect, that is to ſay, makes 'em ill-'natur'd, cruel, and miſchievous. * I 'ſhall never forget the *Text* of one 'of his *Sermons*, which was, *Learn 'of me, for I am* meek *and* lowly 'in *Heart, and ye ſhall find* Reſt *unto 'your Souls.* † I need not remark to 'you how ill the former Part of the 'Text ſuited the Preacher, but I aſſure 'ye, the latter Part was ſufficiently ful-'fill'd, for by his drauling Way of De-'livery, the Majority of the Congrega-'gation fell *faſt aſleep:* So that you 'may perceive, that notwithſtanding

* 'Lycurgus, the great *Lacedemonian* Law-'giver, remarked, that ſubtile Speculations, and 'all the Refinements of *Science*, ſerved often 'only to ſpoil the *Underſtanding* and *corrupt the 'Heart*; and he therefore made little Account 'of them. See the *Travels* of *Cyrus*, *Book* 4.

'There is no Evil under the Sun (ſays an 'Author) ſo great as the *Abuſe* of *Underſtanding*; 'and yet there is no Vice more common. It 'has diffuſed itſelf through all Degrees and Qua-'lities of Mankind; and there is hardly that 'Perſon to be found, who is not more con-'cern'd for the Reputation of *Wit* and *Senſe*, 'than *Honeſty* and *Virtue*. *Vide The Gentleman's 'Library*, Page 126.

† *Matthew, Chap.* xi. *and Part of the* 29*th Verſe.*

all

'all his Imperfections, he's a very good 'Compoſer. He has now *four* or *five* 'Livings, beſides other *Church Prefer-* 'ments, yet he is ſtill graſping at more, 'as eagerly as if he was not in Poſſeſſion 'of one. However, when he had thus 'prepoſſeſs'd the Generality of People 'againſt me, as I was telling ye, yet 'even then it was Matter of no ſmall 'Conſolation to me, to think I was 'not ſo bad as I was reported to be,* 'and us'd to comfort myſelf with that 'divine *Leſſon* of Philoſophy in *Eccle-* 'ſiaſticus, *Whatſoever is brought upon* 'thee, take cheerfully, and be patient when 'thou art changed to a low Eſtate, for 'Gold is tried in the Fire, and accepta- 'ble Men in the Furnace of Adver- 'ſity: † Beſides, I thank GOD, I 'can with Confidence affirm, that *my* 'Heart condemns me not, and, I hope,

* Virtue is not ſecure againſt Envy; Men will leſſen what they won't imitate: The worthieſt People (ſays *Dean Swift*) are moſtly injured by Slanderers; as we uſually find that to be the beſt Fruit which the Birds have been pecking at. Thus another Author tells us, That Virtue is made for Difficulties, and grows ſtronger and brighter for ſuch Trials.

† *Chap.* ii. *Verſes the* 4*th and* 5*th.*

'*will not reproach me as long as I live.*
'But even in this Reſpect, many Per-
'ſons Eyes now begin to be open'd,
'for Truth, which will always, ſooner
'or later, manifeſt itſelf, has diſperſed
'the Clouds of Falſhood, and alſo, from
'his Perfidiouſneſs conclude, that, al-
'tho' he is a *Meſſenger of Truth*, yet
'he can tell a *Lie* * when it ſuits his
'Purpoſe:

* It was the uſual Saying of an *ancient Father* of the Church, (you may ſuppoſe he was an *old-faſhion'd Chap*) *that he would not tell a Lie, if he was ſure to gain Heaven by it:* But in this politer Age, there are many who make no Conſcience of telling a *Lie*, tho' they run the Riſk of *gaining Hell by it*; for St. *John* expreſsly ſaith, *All Liars ſhall have their Part in the Lake which burneth with Fire and Brimſtone*, *Revelations*, *Chapter* xxi *Verſe* 8. But of all *Liars*, ſure none can be a greater *Peſt to Society*, or a greater Scandal to the Human Species, than thoſe who by falſe Stories ſet Neighbours and Friends at Enmity out of Joke, as they are pleas'd to call it: *As a Madman who caſteth Fire-brands, Arrows, and Death; ſo is the Man that deceiveth his Neighbour*, (by Miſrepreſentations) *and ſaith, am not I in Sport? Proverbs*, *Chap.* xxvi. *Verſes* 18 and 19 —— The Puniſhment for a *Liar* on board a Ship is thus: He that is firſt catch'd in a *Lie* on a *Monday* Morning, is proclaim'd at the *Main-maſt*, a *Liar*, a *Liar*, a *Liar*, and ſerves under the Swabber, to clean the *Beak-Head* and *Chains*

'Purpoſe: Perhaps he's of *Hudibras*'s 'Opinion, who ſays,

'*For if the Dev'l, to ſerve his Turn,*
'*Can tell Truth, why the Saints ſhou'd ſcorn,*
'*When it ſerves theirs, to ſwear and lie,*
'*I think there's little Reaſon why.*

'Nay, even my Maſter, tho' for a long 'while he wou'd not be perſuaded that a 'Perſon of his *ſacred Function* cou'd be 'guilty of ſo much *Treachery* and *Ma*-'lice, yet now plainly perceives, that 'what he alledg'd againſt me were ab-'ſolutely nothing but Miſrepreſentati-'ons and Falſhoods: Nor is the *Biſhop* 'quite ſo indulgent to him as hereto-'fore, for this *Living* being a *Vicarage*, 'his *Lordſhip* now obliges him to re-'ſide conſtantly at it.' Mrs. *Julep* re-mark'd, "That if thoſe who are ap-

Chains for a Week; and, I think, it wou'd be well if all *Liars* on Shore were uſed in ſome ſuch a Manner, which might probably be a ſort of Check to that *infamous Practice*, ſo much in Vogue. This Vice of *Lying*, is very learnedly expos'd by the *Spectator*, No. 507, *Vol.* 7. An *Epigrammatiſt*'s Reſolution againſt a *Liar* was,

Lie on! while my Revenge ſhall be,
To ſpeak the very Truth of Thee.

" pointed to preach *Truth*, *Meekneſs* *, " and *Righteouſneſs*, debaſe themſelves " by acting thus contrary to their *Holy* " *Profeſſion*, no Wonder that others, " who have not had thoſe happy Ad- " vantages of Leiſure and Education to " improve themſelves in the Know- " ledge of their Duty, ſhou'd be ſo de- " ficient as, I fear, (ſaid ſhe) ſome are,

* A *venerable* Hermit *being conſulted by ſeveral* Engliſh *Prelates, whether they ſhou'd ſubmit to* Auguſtin, *the then Archbiſhop of* Canterbury, *(who treated them in a very arbitrary Manner) he told them, they might look upon* Auguſtin *as a Man of* God, *if he was of a* meek *and* lowly *Spirit, and behav'd with that Humility which ought to diſtinguiſh the Followers of* Chriſt. See *Smollett*'s Hiſtory of *England*, laſt Edition, *Page* 215. What Excuſe then can be made for that *Jeſuitical Father*, tho' a Son of the moſt *Catholic* and *Apoſtolic* Church, who, at the Time that the King of *Portugal* was ſhot at, was heard to ſay, *Without doubt an Angel from Heaven directed that Shot.*—There was *Meekneſs* and *Righteouſneſs* for ye! From whence we may collect thus much concerning this pious and juſt Prince, that tho' he is the *Vicegerent* of *Heaven*, the *Lord*'s Anointed, yet the Sacredneſs of his Royal Perſon was not ſufficient to deter that *Holy Pillar* of the Church, (the *Jeſuit*) from uttering the aforemention'd irrevrent and undutiful Acclamation againſt him.

" in

" in many Points of *Religion* and *Mo-*
" *rality*: And, notwithſtanding the Ad-
" vantage that thoſe People who make
" no Conſcience of telling *Lies*, muſt
" doubtleſs have over thoſe that ſcorn
" ſuch a *baſe* Practice, yet it has ever
" been look'd upon, by all ſober think-
" ing Perſons, to be below the Dignity
" of a Man and a Chriſtian* : For no
" one, thoroughly honeſt, has any Oc-
" caſion for *Lying*. Tho', on the o-
" ther Hand, I think that all People
" ſhou'd ſuſpend their Judgment till
" they hear the Defence of the Party ac-

' * There is a Spirit reigns too largely in the
' World (ſays the Author of *The Gentleman's*
' *Library*, before quoted) that ſeems to have an
' Antipathy to *Truth*, and runs from it without
' Intereſt or Provocation; that delights to make
' *Lying* a Diverſion, *banter Companies*, and paſs
' *Fable* for Fact. It is a juſt Matter of Com-
' plaint, that *Sincerity* and *Plainneſs* are out of
' Faſhion, and that our Language is running
' into a *Lie*; and Men have almoſt quite per-
' verted the *Uſe* of Speech, and made *Words* to
' ſignify nothing; that the greateſt Part of the
' *Converſation* of Mankind is little elſe but driv-
' ing a Trade of Diſſimulation: inſomuch that
' it would make a Man heartily ſick and weary
' of the World, to ſee the *little Sincerity* that is
' in Uſe and Practice in it.'

" cuſed, otherwiſe the beſt of Men's " Characters are not ſafe. I remem- " ber a French Phraſe which I learnt " at School, quite *à propos* to the pre- " ſent Subject, *Ne condamnez Perſonne " avant que d'avoir oui les deux Parties:* " That is, Condemn no Body before " you have heard the two Parties. " Thus we are forbidden, by the A- " POSTLE, *to judge according to Appear- " ance*; but to judge righteous Judg- " ment:* For it is as eaſy for a Wretch " of vile Principles to repreſent any one " to be a bad Man, as a good one, and " much more agreeable to their mali- " cious Inclinations†. I remember an " Inſtance

* It was the Obſervation of the Emperor *Charles* V. *That whilſt the French People appear not wiſe, yet are ſo; the Spaniards appear wiſe, and are not ſo.* This ſhews us the Uncertainty of judging by Appearances.

† The Rev. Dr. *Hildrop* (before-mention'd) expounds the *Ninth Commandment* in this judicious Manner: *He pronounces it to be a very juſt and reaſonable Injunction for ſecuring the Credit, Reputation, Peace, and Welfare of private Perſons, Families, and Societies, by diſcouraging Lies, abuſive Stories, and injurious Fictions, that may tend to the Obſtruction of Juſtice, the Prejudice of any Man's Fortune, the Ruin of his Credit, and the Loſs*

" Inſtance of this Kind happen'd to me
" once, whereby I was moſt egregi-
" ouſly miſled into a Diſlike of a Per-
" ſon, whom, at that Time, I had
" never had an Opportunity of ever be-
" ing in her Company, and who, af-
" ter I became intimate with, I found
" to be a Woman of as much Sin-
" cerity, and of as amiable a Diſpoſi-
" tion, as any Perſon living, and yet
" was repreſented to me as one of the
" vileſt Creatures that ever exiſted.
" Thus eaſy is it for treacherous People
" to impoſe upon others who are apt
" to be too credulous* ; and therefore
" it

Loſs of his Character: To put the moſt candid and equitable Conſtruction upon ſuſpicious Appearances, a Privilege which the Law allows to the vileſt Criminals. Thoſe who are guilty of the Breach of this *Commandment* (which it has been my Misfortune to meet with too many that are) wou'd do well to conſult the late Biſhop *Andrews*; where, amongſt many other noble Sentiments on this Subject, he ſays, *A falſe Witneſs ſticks at no Miſchief he can do to the Party againſt whom he ſpeaks.* See his *Expoſition* of the *Ten Commandments, Page* 502.

*The Captain's Account (in *Gil Blas*) of the Treatment of his Preceptor, being ſimilar to our preſent Subject, I ſhall inſert it in his own Words;

" it behoves every one to ſuſpend their " Judgment of their Neighbour (as I " ſaid before) till an Opportunity offers " to prove them, and not take the " Character of any Perſon whatever " upon Truſt. But I beg your Par- " don, ſaid Mrs. *Julep* to the Clerk, " for my Impertinence." The Clerk made Reply, that what he had further to inform them of, was ſcarce worth their Notice: ' Tho', if I had Time, ' continu'd he, to give you the whole ' Relation of theſe laſt *eight* Years of ' my Life, perhaps you wou'd ſay, that ' of all the People you ever read or ' heard of, you hardly ever knew one ſo ' tyrannically us'd as I have been, for ' little or no Provocation, by Mr. *Teſty*.

Words: After telling us he us'd to complain to his Mother, and Grand-papa of his Tutor's Barbarity, ſays, *It was in vain for the poor Devil to deny the Accuſation; he was took'd upon as a Tyrant, and my Aſſertion always believed, in ſpite of his Remonſtrante. I happen'd one Day to ſcratch myſelf, upon which, ſetting up my Pipes, as if he had flea'd me, my Mother came running in, and turned my Maſter out of Doors, though he proteſted, and took Heaven to witneſs, that he had not touched my Skin.* Vol. I. Chap. V.

No

'No ſooner had ſome of the Pariſhio-
'ners heard that he had complained
'to my Maſter of my reading too faſt
'for him, but they found Fault like-
'wiſe, many of which can neither
'read nor write*, tho' till then they
'always treated me with the greateſt
'Reſpect, as indeed I ever did them: *For*
'*I conſider all Mankind as my Brethren*;
'*I wou'd never neglect or forſake a*

* *Tho' it ſhould be our Lot*, (ſays a Rev. Author) *as alas it has been the Lot of others! to be borne down by Ignorance, to be reproached by Calumny, and aſperſed by Falſhood, let not theſe Things diſcourage us.*

'All Human Virtue, to its lateſt Breath,
'Finds Envy never conquer'd but by Death.
'The great *Alcides*, ev'ry Labour paſt,
'Had ſtill this Monſter to ſubdue at laſt.

See *Univerſal Magazine*, Vol xxi. Page 207.

Thus *Shakeſpear* tells us:

No Might, nor Greatneſs in Mortality,
Can Cenſure 'ſcape: Back-wounding Calumny
The whiteſt Virtue ſtrikes.

Meaſure for Meaſure.

Another Author, after giving a moſt excellent Character of General *Johnſon*, concludes thus: *Notwithſtanding what I have ſaid of him, ſhou'd I be aſk'd, whether he has any Enemies in the Circle of his Acquaintance? I ſhou'd anſwer, what is the natural, the unavoidable Conſequence of Merit? Is it not to be envied?* In ſhort, *Merit's the deſtin'd Mark for Fools to aim at.*

'*Friend*,

'*Friend, or injure or oppreſs an Ene-*
'*my, and have always made it the in-*
'*violable Rule of my Conduct, to do to*
'*every Man as I could wiſh they ſhould*
'*do unto me**. Mrs. *Julep* aſk'd him; If he had never taken Notice when a

* What a noble *Compendium* of *Religion* and *Morality* are contained in thoſe Golden Words of the Prophet *Micah*, the vith *Chap.* and the 8th *Verſe*. *He hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, but to do juſtly, to love Mercy, and to walk humbly with thy God?* How happy would it be, if People would but conſider this *ſacred Leſſon* as they ought; we ſhould not then ſee ſo many good-natured Perſons impoſed upon, and treated ſo barbarouſly, as we too frequently do: Since I can ſafely affirm, that I hardly ever knew a ſingle Inſtance of any one, who was more than ordinary anxious to pleaſe the World, that ever ſucceeded to their Wiſhes; or do I remember any Perſon, who was willing to live peaceably with Mankind, but what was generally made a meer Dupe of: And, to uſe a Simile, what Sort of Animals do the *Tyger* or *Bear* make a Prey of? Not thoſe Creatures of the ſame voracious kind with themſelves; no, the harmleſs, and inoffenſive *Lambs* are the deſtin'd Objects of their Ferocity. But, as the *Proverb* admonithes us, *Let us not be more Beaſts than the Wolf that devours us:* As I am ſorry to find there are ſome People who ſeem to be entirely diveſted of Humanity, from ſuch the *Lord* deliver us!

Maſtiff

Maſtiff began to bark, that the little *Curs* began alſo to yelp*? To which he anſwer'd, that he ſcarcely ever knew it otherwiſe: "Then, reply'd ſhe, why "ſhou'd you be ſo much ſurpriz'd at "thoſe ignorant People you juſt men-"tion'd? or how can you wonder at "the Conduct of thoſe weak Folks, if "you'll only recollect the Capriciouſ-"neſs of Mankind even in former Ages? "For did not the Prieſt of *Jupiter*, "and the People of *Lyſtra*, bring their "*Oxen* adorn'd with Garlands, in order "to ſacrifice them to St. *Paul* and St. "*Barnabas*, ſuppoſing them to be *Gods*, "from St. *Paul*'s healing the Cripple; "and it was with great Difficulty that "the *Apoſtle* prevented them from doing "it; and yet, in the very next *Verſe*, "we find the ſame Prieſt and People "ſtoning the *Holy Man:* And what was "the Occaſion of this ſudden Change? "Why, forſooth, only becauſe a Par-

* The good King *David*, tho' he was the Man after *God*'s own Heart, yet complain'd *That many Dogs came about him, and that the Counſel of the Wicked laid Siege againſt him. Pſalm* xxii. *Verſe* 16.

"cel

" cel of villainous *Jews* came and re-
" ported ſeveral *Lies* againſt them.*
" Well, but I beg you'll proceed."
' For my Part, ſaid the Clerk, I cannot
' gueſs wherein I have given any Diſ-
' guſt to the Pariſhioners, unleſs my not
' ſpending moſt of my Income at an
' *Alehouſe* † with them may have done
' it; or unleſs my Houſe is furniſh'd
' neater than theirs, tho' I brought all
' my Goods here with me; or elſe my
' Dame's wearing a better Gown; or my
' Children's going cleaner than theirs
' do, has caus'd the Offence: Tho'
' I'm ſure my Dame is not beholden to
' the Pariſh for any Thing ſhe wears,
' but to her own Relations, as my Sa-
' lary, Perquiſites, and all, don't ſup-
' ply my Family even with Victuals
' and Drink; for my Clerk's Place is,
' without Exception, the worſt in the
' Kingdom, and if it was not for my
' teaching a few young Ladies about the

* *Acts* xivth *Chap.* 8*th and following Verſes.*

† How many Men have I known that have acquir'd the Epithet of *Honeſt Fellow*, tho' they really had no other Pretenſions to that noble Title, than being conſtant Sots at a Tavern or an *Alehouſe*.

' Country,

'Country, *Writing* and *Arithmetick*, I 'ſhou'd not be able to ſupport my Fa-'mily, tho' I have liv'd formerly as 'well as the beſt of my Neighbours; 'and I ſhou'd think it wou'd be a Credit 'to the Pariſh to have their Clerk live 'in a decent Manner, (inſtead of their 'being guilty of ſo many mean Devices 'to fruſtrate my Endeavours for that 'Purpoſe) which is the very Height of 'my Ambition: But notwithſtanding 'all their Spite and Malice, if you'll be-'lieve me, I had much rather have their '*Envy* than *Pity*. A few Years ſince a 'very droll Gentleman, whoſe Daugh-'ter I taught *Arithmetick*, after I had 'been at his Houſe ſeveral Times, and 'we became pretty well acquainted, one 'Day ſaid, "Why, *Monſieur Sing-clear*, "I thought by what I've heard of you, "that you had got *two Heads*, or *four* "*Legs* at leaſt, *but I find you are like* "*other Folks, and really no Monſter.*"*

Henry

* I have read in ſome Book that the *Jeſuits* in *Spain*, (about a *hundred* and *fifty* Years ago,) repreſented the *Engliſh* People to be as ugly as Devils, and that they pictured the brave Sir *Francis Drake* half a Man and half a *Dragon*; but that the *Spaniards* were wonderfully amaz'd a-

Henry and the Sailor perceiving the Clerk's Spirits to flag, propos'd drinking a Bumper (being *Saturday* Night *) to all their Wives and Sweethearts. The Clerk told 'em he was afraid of keeping them up, as it was then *Ten* o'Clock; but the Company wou'd not part with him, *Henry* at the ſame Time repeating theſe Words, *Honeſt Cocks ne'er mind the Clocks*; and ſo he ſat contentedly down again, and they were all very merry.

at the noble Appearance of the Earl of *Nottingham*, and his Retinue, when he went Ambaſſador to that Court, in King *James* the *Firſt*'s Reign.

* It's a Cuſtom amongſt Sailors when they're at Sea, to drink a Health to all their Wives and Sweethearts, in a Can of *Flip* every *Saturday* Night.

CHAP.

CHAP. XIV.

A Miſunderſtanding happens betwixt Hewſon *and the Singers, which produces an odd Farce—Parſon* Teſty *quarrels with a* Quaker *about a* Tythe *Pig, which occaſions a very edifying Dialogue between them—A ſingular Character of Sir* Barſabas Bribe——*The Clerk's Sentiments on Politicks and Parties—An unlucky Incident befalls Lady* Bribe —*The Travellers hire a return'd Coach to go the remaining Part of their Journey in.*

THE Tankard and Glaſs had paſs'd briſkly round for about half an Hour, when Mrs. *Julep* and *Flora* perceiving the Clerk to be very chearful, once more ſollicited him to entertain them. 'My Brother *Hewſon* (began 'the Clerk) and the Singers, had once 'a terrible Miſunderſtanding, and the 'next *Sunday* after they hadquarrell'd, 'Mr. *Hewſon* gave out the 133d *Pſalm*, 'when, after a Pauſe of near a Minute,

'one

one of the Singers halloo'd out, *We can't ſing it*: At which my Brother Clerk (being a good deal ſurpriz'd) call'd out again, *What will you ſing then?* But neither of them making any Anſwer, being all poſſeſs'd with *dumb Spirits*, he began the 100th *Pſalm* by himſelf, which he ſung ſo miſerably bad, that all the Congregation burſt out a laughing, and ſo ended the *Farce**. I will now treat you with a Dialogue betwixt Mr. *Teſty* and a *Quaker*, who lives in his Pariſh: One *Tobias Slouch* had a *Sow* which brought only *ſix Pigs* at a Litter, (this happen'd about a Month ago) and the Parſon ſent his Man for the *Tythe Pig*; but Mr. *Slouch* ſent him Word he had no Right to one, and

* I preſume it was much ſuch a Clerk as this that occaſion'd the following *Verſes*, which the witty and wicked Earl of *Rocheſter* compos'd:

Sternold *and* Hopkins *had great Qualms*
When they tranſlated David's *Pſalms*,
To make the Heart full glad:
But had it been poor David's *Fate*
To hear thee ſing, and them tranſlate,
By Jove, 't had made him mad.

therefore

'therefore he ſhou'd ſend him none: 'However, Mr. *Teſty* made his Man 'go again, and charged him to tell the '*Quaker* if he did not let him have one 'directly, he wou'd cite him to the *Spi-* 'ritual Court. *Slouch* had at that Time 'a Bitch of King *Charles*'s Breed that 'had *ten* Puppies, he therefore ſent the 'Parſon one of them, and wrote Word, 'that it was the right *Chineſe* Sort, 'which exaſperated him ſo much, that 'he order'd his Servant to knock its 'Brains out directly: And the next 'Time he met the *Quaker*, he call'd 'him an impudent illiterate Scoundrel.'

"As to being illiterate, replied Mr. "*Slouch*, it wou'd be happy for you, if "you had no better Education than my- "ſelf, *For unto whom much is given, of "him ſhall be much required; and that "Servant which knoweth his Maſter's "Will, and doth it not, ſhall be beaten "with many Stripes:* For it ſignifies "nothing the knowing our Duty, "if we do not perform it, ſince our "Knowledge only increaſes our Guilt. "*Thou therefore that teacheſt another, "teacheſt thou not thyſelf?*" At which 'Mr. *Teſty* was ſo nettled, that he col-

'lar'd

'lar'd the *Quaker*; but his *Spirit* ariſing 'in him at that *critical Juncture*, gave 'the Parſon ſuch a precious Chuck 'under the Chin, that made him in-'ſtantly let go his Hold. Then ſpake 'Tobias, "Well did *Paul* prophecy thus: "*For I know this, that after my Depart-*"*ing ſhall grievous Wolves enter in among* "*you, not ſparing the Flock.*" Said Mr. 'Teſty, Thou art an obſtinate Scoun-'drel, and altho' you, and all ſuch 'Raſcals as you are, pretend to be '*moved by the Spirit*, I tell *thee* Villain, 'that there's no *Spirit* within *thee*, nor 'in any of thy *Sect*, but the *Spirit of* '*Contradiction*. To which Friend *Slouch* 'anſwer'd, "*When the Paſtors become bru-*"*tiſh, it is no Wonder if their Flocks are* "*ſcattered* *; adding, that if it had not "been for his diſſolute Manner of living, "he ſhou'd never have turn'd *Quaker*, and "that it was ſuch Miniſters as he that "made ſo many *Diſſenters* as there were "at preſent†". The Parſon reply'd, 'You

* I ſuppoſe the *Quaker* alludes to the Paſſage in the Prophet *Jeremiah*, Chap. x. *Verſe* 21.

† *The moſt effectual Way of Perſuaſion to Chriſtianity* (ſays an Author) *is by the Life and Manners*

'*You are not to mind what I do, but* '*what I ſay**. "In thy *Litany*, Friend, "cry'd *Slouch*, thou prayeſt, that all "*Paſtors* may not only by their *Preach-* "*ing*, but alſo by their *Living*, ſet "forth the *Knowledge* and *Salvation* of "*God*; and therefore if thy Actions "do not correſpond with thy Inſtruc- "tions, which thou knoweſt to be the "Caſe, 'tis my Opinion, that neither "what thou ſayeſt, or what thou doeſt, "is worth minding." Then, ſaid *Teſty*, 'You have no more Manners than a '*Hog*, for you would as ſoon pull your 'Head off, as your Hat to any one; and 'as to your Religion, that ſuits you beſt 'that you get the moſt Money by. "Yea "verily, ſaid *Tobias*, I believe thou art as "fond of the *Loaves* and the *Fiſhes* as "any one whatever." At which Mr. '*Teſty* told him, if he did not go his

ners of thoſe that preach; and tho' the Preacher may ſpeak never ſo great a Truth, if his Manners be ſuſpected, his Reaſons will be ſo alſo. Vide Reflections upon Eloquence. *Page* 126.

* It is the common Cuſtom of the World, to follow Example rather than Precept; but it wou'd be the ſafer Courſe, to learn by Precept rather than by Example.

'Way

'Way preſently he wou'd *drub* him 'heartily. "Why as to that, Mr. *High*-"*Prieſt*, reply'd the *Quaker*, methinks "thou had'ſt better let that alone, for "I will certainly put thee in the *Crown*-"*Office*, if thou doſt; *but I perceive* "*that thou art in the Gall of Bit-*"*terneſs, and in the Bond of Iniquity*, "and therefore, Friend, I bid thee Fare-"wel," and ſo *Tobias* march'd off. By 'this you may judge of the Cowardice 'of Parſon *Teſty*, for he knew very 'well that one main Point of *Quakeriſm* 'conſiſts in *Non-Reſiſtance*.' * Mrs. *Julep* having a great Curioſity to inquire after Sir *Barſabas Bribe*, told the Clerk, if it wou'd not detain him too long, ſhe ſhou'd be oblig'd to him if he wou'd inform her what Character the *Baronet* he mention'd bore in that Part of the Country, as ſhe had heard much Talk about him. 'Sir *Barſabas*, ſaid

* *The Brave* (ſays an Author) *are always humane: It is the Nature of Cowards only to be cruel; as Cowards* (ſays another Author) *kick and abuſe the Perſon who is known to be a Degree more timorous than themſelves, as much as they tremble at the Frown of any one who has more Courage.* David Simple, Vol I. Page 198.

'the

'the Clerk, is Knight of the *Shire* for 'this *County*, and tho' he is worth up-'wards of 6,000l. a Year, by his Places 'which he holds under the Govern-'ment, and his own Eſtate, yet he 'affects ſuch a Meanneſs of Dreſs when 'he's in the Country, that you may 'often ſee him in a Coat, Hat, Wig, *&c.* 'ſcarce worth taking off a *Muck-hill* *. 'One Day, as a *Rider* to a great Druggiſt 'in *London*, was going to a Village near 'this Gentleman's Seat, the *Rider* was 'trying to open a Gate, but his Horſe 'being very tall, and the Gate low, the '*Baronet* coming by in the Interim, 'open'd it for him; whereupon the '*Rider* pull'd a *Halfpenny* out of his 'Pocket, and threw it towards Sir *Bar-'ſabas*, telling him it was all the *Copper* 'he had. Another Time, a Servant 'came to his Houſe on an Errand, 'when the *Baronet* went to the Door 'himſelf, and the Servant no ſooner ſaw 'him, but he ſaid, *Honeſt Man, is your 'Maſter at home?* Sir *Barſabas* reply'd, '*I'll go and call him:* So went up Stairs 'immediately, and putting on another

* The Name in ſome Counties for a Dunghill

'Suit of Cloaths, appear'd as a Perſon of 'his Fortune ought to do, when the 'Servant, after many *Congees*, deliver'd 'his Meſſage. This *Baronet* goes e-'very Year to *London*, for about *ſix* or '*eight* Months, where (chiefly by 'Means of his Lady, for ſhe's a Wo-'man of *great Spirit*, and vaſtly ex-'travagant in Dreſs, Gaming, and o-'ther Diverſions) he expends near 200l. 'a Week; and the other Part of the 'Year, while he is at his Seat, then 'he's all upon the penurious Scheme, 'racking his Tenants, and grudging 'every Thing that is eat or drank in 'the Family, and wou'd ſooner give a 'poor Perſon a Halter, than a Morſel of 'Bread, or a Draught of Drink, except 'about an Election Time, *and then, 'to thoſe only who are of his own Way of 'Thinking*; and will make no Scruple 'of giving a Tradeſman in Town a '*Guinea*, for what he'll grudge half the 'Money for in the Country, notwith-'ſtanding the Difference of the Ex-'pence of Carriage, which ſometimes 'amounts to a Quarter of the Value of 'the Goods. Indeed, he imagines no 'Perſon in the Country knows any

'Thing

'Thing of Buſineſs, and that nothing 'can be ſo cheap, or ſo good, as in *Lon-* 'don*, and therefore he ſends for moſt 'of his Things from thence; for which 'Reaſon, tho' he might be ador'd 'like a Prince, and even almoſt idoliz'd 'by moſt of the Country People, if he 'was to lay out his Money amongſt 'them, yet at preſent very few of them 'pay him the leaſt Homage whatever. 'Beſides, he is ſo violent a *Party-Man*‡, 'that he can't even bear the Name of 'any Perſon who differs from him in

* This *Baronet* ſeems to be pretty much of the Temper of a very *fantaſtical* Lady, who went to ſpend a few Days with a Gentlewoman of her Acquaintance in the Country, and was always complaining that nothing there was like what they had in Town. One Night as this *finical* Lady was walking in the Garden, a gay Spark who was with her, aſk'd her what ſhe thought of the *Moon*, (which was then about a Week old) ſhe anſwer'd, *It is well enough for a Country Moon, but it is not above half ſo big, or ſo bright, as ours at* London.

‡ I have heard of a late certain Nobleman, that wou'd not permit any one to come near his Houſe, that had the leaſt Appearance of *Blue* about 'em: Not even a Lady with a *blue Garter*, or *Top-Knot*; nay, if they were ſo *unfortunate* as to have *blue Eyes*.

'their Sentiments, be they ever ſo good 'Men or Chriſtians; and, on the other 'Hand, let any one only favour his '*Party*, be he never ſo vile a Wretch, 'is ſure to be careſs'd by him: From 'whence I conclude, that Sir *Barſabas* 'is not ſo much vers'd in *Scripture* as 'in *Politics*, elſe he'd find, that *He 'that juſtifieth the Wicked, and he that 'condemneth the Juſt, even they both are 'Abomination to the* LORD.* Indeed, the 'Characteriſtic of this Age, is not to 'reward Merit, elſe we ſhou'd not ſee 'ſo many worthleſs Wretches preferr'd, 'whilſt the ſober, induſtrious, and vir-'tuous Man is deſpis'd and neglected, 'nay, many Times, left deſtitute even 'of the common Neceſſaries of Life: 'And how often is the modeſt and re-'ſpectful Behaviour of ſome Perſons, 'miſconſtru'd for Meanneſs of Spirit, 'Pride, or a Conſciouſneſs of Guilt, 'when the Bold and Audacious are eſ-'teem'd as Men of Wit and good Breed-'ing, as the humorous *Butler* ſays,

'*For he that has but Impudence,*
'*To all Things has a fair Pretence;*

* *Proverbs*, Chap. xvii. Verſe 15.

'*And*

'*And put among his Wants but Shame,*
'*To all the World he may lay Claim* *.

'I forgot to tell ye that it is a common
'Saying with the *Baronet*, *that even his*
'*Dog or Cat will not eat* Tory *Mutton.*
'Notwithſtanding I have an utter A-
'verſion to all *Party Diſtinctions* my-
'ſelf, as I never cou'd find out what
'Purpoſe any Oppoſition to the *Mi-*
'*niſtry* ever anſwer'd, yet I can't
'help applauding ſome of the Actions
'of the *Whigs*, (I ſpeak in a political
'View) which is, that if any Fellow,
'be he never ſuch an abandon'd Vil-
'lain, votes for them, let him com-
'mit the moſt atrocious Crimes ima-
'ginable, is ſure of Protection from
'that *Party*, whilſt I have often heard
'many Tradeſmen and others complain,
'that not *one* in *ten* of the *Tories* will
'lend the leaſt Aſſiſtance, or take any
'Notice of their Voters, unleſs, perhaps,
'juſt before an Election: And I have
'been told of ſeveral Gentlemen,
'who, to ſupport that *Intereſt*, have
'ſpent their Time and Money for many
'Years together, without the leaſt Ex-

* *Hudibras.*

'pectation of reaping any Advantage,
'and have met with nothing but Slight
'and Indifference, if not Abuſe, from
'others of the ſame Way of Thinking:
'Nay further, I have known at the
'ſame Time that many of thoſe Gen-
'tlemen who pretend to be great Stick-
'lers for their *Party*, have not only neg-
'lected the lower Sort of People, who
'never fail to ſerve them at all Elec-
'tions, but inſtead of which, behave to
'thoſe in the *Whig* Intereſt with much
'more Friendſhip and Complaiſance,
'and diſpenſe their Favours amongſt
'them in ſuch a profuſe Manner, (tho'
'they are ſufficiently aſſur'd that they
'*dare* not vote for them,) that they
'even glut 'em with Preſents, and are
'ſome of the firſt to oblige them on all
'Occaſions*, (like too many *Church-*
'*People* who deal with *Quakers* and
'itinerant *Jews*, under a miſtaken No-

* What the Clerk here mentions, is ſimilar to what I heard a Shop-keeper of the *Court-Party* ſay, upon being adviſ'd not to make uſe of his Vote at any Election, for fear of diſobliging the neighbouring Gentlemen in the *Country* Intereſt. *If I can but get the Cuſtom of the* Whigs, *I don't fear having that of the* Tories.

'tion

'tion of buying Bargains,) which I cannot but ſay, I think is falſe Policy. Now whether this *ſurprizing Generoſity* proceeds from their Fear of being ſtigmatiz'd with the deteſtable Name of *Jack-a-bite* *, I leave thoſe of better Judgment than myſelf to determine; tho' that odious Name ſeems to me to be no more than a *Bug-bear* to Men, as *Raw-Head* and *Bloody-Bones* is to froward Children, in order to keep them in Awe; for 'tis my ſincere Belief, that there are not a *hundred* real *Jacobites* in *England* ‡. One Thing I

* The *Learned* ſpell it *Jacobite*.

‡ A certain *Organiſt*, of a truly noble Spirit, (not many Years ago) was ſent to by the *Mayor* of the Corporation, who accuſed him of being a *Jacobite:* The *Organiſt* told his *Worſhip*, he was neither a *Jacobite* nor a *Preſbyterian*, but he was a *Piper*; upon which Mr. *Mayor* inſiſted upon his playing him into Church the next *Sunday*, with the *Song* call'd *God ſave great George our King*, &c. Accordingly our brave Hero, as ſoon as his *Worſhip* enter'd the Church, ſtruck up the ſaid *Song*, and ſung every Verſe of it as loud as ever he could bawl, and afterwards play'd as many *Variations* upon it as laſted full twenty Minutes: Whilſt he was playing the *Song*, the *Miniſter*, not being appriz'd of the *Mayor*'s Injunction, got up, and ſat down again,

'muſt needs own in favour of the 'Tories, that they are not ſo violent as 'the *Whigs*, but the Reaſon of that 'may probably proceed from their not 'being ſo well paid for what they do. 'But I ſhall wave this old *hack'd-out* 'Subject, and return to Sir *Barſabas*, 'when, by way of Concluſion, I ſhall 'give you ſome Idea of his *elegant Taſte* 'and *Cleanlineſs*. My Lady *Bribe* is 'reckon'd by every Body, to be as 'beautiful, ſenſible, and as genteel a 'Woman as ever was born: Yet never-'theleſs, this *Baronet*, not long ſince, '*preferr'd* even his *greaſy Scullion* to 'this *celeſtial Wife* of his Boſom. A 'little while ago, two Gentlemen went 'to his Houſe with an Intent to ſpend 'a Day or two with him, who meeting 'his Butler, they aſk'd him if Sir *Bar-'ſabas* was at home, and being told he 'was gone to pay a Viſit to Admiral

ſeveral Times, and ſeem'd exceedingly uneaſy, which was told the *Organiſt* by one that was with him; who replied, *Oh, let him get up, and ſet down again, as often as he pleaſes, I ſhan't ha' done theſe ten Minutes yet.* It being a very cold raw Morning, it ſeems his *Worſhip* had ſo much of his favourite *Song* at that Time, that he never order'd the *Organiſt* to play it any more.

'*Steady*,

'*Steady*, above *twenty* Miles off, the 'Gentlemen aſk'd the Butler when he 'expected him to return: To which 'the Butler anſwer'd, that probably he 'might be abſent a Week or Fortnight, '*for he had taken a Shirt with him.* I 'will now juſt inform you of an odd 'Incident which befel Sir *Barſabas* '*Bribe*'s Lady. My Lady *Bribe* was 'once ſo dangerouſly ill, that there were 'very little Hopes of her Recovery, 'when the *Miniſter* of the Pariſh at-'tended her for ſeveral Days; but one 'Day in particular, going about half an 'Hour ſooner than uſual, before he 'enter'd the Room he thought he 'heard a ſtrange *Fracas**, and as ſoon 'as the Servant open'd the Door, he 'obſerv'd *three* or *four* Ladies there: 'However, this did not prevent his 'reading *Prayers*, as Lady *Bribe* ſaid 'ſhe was very deſirous he ſhou'd. Ac-'cordingly he began the *Office for the* '*Viſitation of the Sick*; but when he 'came to thoſe Words, *And for as much* '*as after this Life there is an Account* '*to be given to the righteous Judge, by*

* A clattering Noiſe or Hurly-burly.

'*whom all muſt be judged, without Re-*
'*ſpect of Perſons, &c.* the *Lady* catching
'her Handkerchief in great Haſte from
'behind the Pillow to wipe her Eyes,
'out flew a whole *Pack* of *Cards* all
'about the Clergyman's Head, which
'at firſt very much confounded
'him; however, he went through the
'*Office*, and, getting off his Knees, ſaid,
"*Pleaſe your Ladyſhip, if this is your*
"*Manner of* Dealing, *I think you are*
"*now above my* Cut, *and therefore I*
"*ſhall beg Leave to* ſhuffle *away*," and
'went directly down Stairs. I have
'heard that Lady *Bribe* ſhou'd ſay,
'that this Sarcaſm * of the *Miniſter's*,
'had a greater Effect upon her than
'all the *Sermons* ſhe ever heard in her
'Life.' As ſoon as the Clerk had
finiſh'd the laſt Sentence, a Man who
had waited ſome Time to ſpeak to
the Company, but was unwilling to
diſturb them before, came to enquire
if there were any Perſons who wanted
to go to *London*, for he had got an ex-
ceeding good Coach, and *ſix* able Horſes,
to ſet out for that Place the next Morn-

* A ſevere, or keen Reproach.

ing:

ing: So the Travellers, being heartily tired of their other *Vehicle*, immediately made a Bargain with the Coachman, and ſet forward on their Journey early on the Morrow; where I ſhall leave them for the preſent.

CHAP. XV.

Captain Shoot *upon ſeeing* Fanny, *applauds his Son's Choice*—Fanny *in returning to her Miſtreſs's, loſes herſelf, and meets with a Bawd, who, under Pretence of directing her the Way home, decoys* Fanny *to her Houſe, with Deſign to make a Prey of her.*

IN a few Days after Captain *Shoot* had given his Word to his Siſter that he wou'd call to take a View of *Fanny*, as he went to the *Exchange*, he took an Opportunity of going to Mrs. *Lawn's*, to beſpeak two Dozen of Shirts, where he ſaw *Fanny* ſitting in the Shop making up a Suit of *Pinners**: She

* Or rather a *High-Head*, which was all the Mode in thoſe Days.

was

was dreſs'd very neat, as indeed ſhe always was. Tho' there were other 'Prentices in the Shop beſide *Fanny*, yet he did not want to be inform'd which was ſhe; for fixing his Eyes on her, he immediately aſk'd her ſeveral Queſtions concerning *Lancaſhire*, which ſhe anſwer'd ſo pertinently, that the old *Captain* began to be almoſt as much enamour'd * as his Son; ſo that when he went home, he told his Siſter, that he thought *Andrew* had an excellent Taſte, for he muſt needs confeſs, he never beheld a more ſenſible, beautiful Girl in his Life. This was Matter of infinite Joy to Mrs. *Shoot*, as ſhe knew that her Nephew doated on *Fanny*; and therefore as ſoon as ever ſhe ſaw him, ſhe communicated to him the agreeable News; at the Recital of which he ſeem'd like one tranſported, but did not forget to return his Aunt Thanks for her kind Services to him in Favour of his lovely Miſs *Brown*. Mr. *Shoot* began to think of nothing now but going to his *dear Charmer*,

* I have heard of a Gentleman who was ſo much charm'd with his Son's *Concubine*, that he entic'd her away from him.

to

to beg her to write to her Mother for her Permiſſion to haſten the auſpicious Hour, wherein he ſhou'd join his *Fanny* in the honourable State of Wedlock. When he had din'd, he ſet out with the utmoſt Expedition to acquaint his *Nymph* with the Iſſue of his Father's Viſit to Mrs. *Lawn*, and what he ſaid in Commendation of her. All the Way he went he was pleaſing himſelf with the Thoughts how ſurpriz'd *Fanny* wou'd be at this ſudden Turn of Affairs in their Favour: But when he came to her Miſtreſs's, and found ſhe was not at home, he was greatly diſappointed, being forc'd to return to the *Captain*'s without ſeeing her. *Fanny* had been ſent out about half an Hour before Mr. *Shoot* came, of an Errand to a Lady in *Piccadilly*, who inſiſted on her ſtaying to drink *Tea*. As ſhe was going back to Mrs. *Lawn*'s, ſhe very unluckily miſtook her Way, and had got to the *Seven Dials* before ſhe found out where ſhe was. The Evening approaching, and ſhe being a Stranger to that Part of the Town, enquir'd of a Woman, very gaudily dreſs'd, which was the Way to *Long-Acre*, who told her

her ſhe wou'd conduct her thither if ſhe wou'd go along with her: Accordingly they both went together, but before they had gone far, the Woman knock'd at a Door, which *Fanny* perceiving, wou'd have taken Leave of her, but the Woman deſir'd her to ſtep in a Moment, telling her ſhe was going to *Cheapſide* that Night herſelf. *Fanny* thinking it wou'd be ſafer to have ſomebody with her, than to go thro' the Streets alone, for it was now Duſk, went in with the Woman, which ſhe had ſcarcely done, before ſhe and another Woman, (the Skin of whoſe Face reſembled the Rind of a coarſe-grain'd *Seville* Orange) compell'd her to go up Stairs into a Room that was pretty well furniſh'd, who both threaten'd her, that if ſhe offer'd to make the leaſt Noiſe, they wou'd murder her that Minute. It was in vain to reſiſt, ſo ſubmitting herſelf to the Will of the two Women, ſhe ſeem'd tolerably well compos'd while they ſtay'd with her; but when they left her, ruminating on the diſtreſsful Situation ſhe was in, ſhe cou'd contain her Grief no longer, and began to weep moſt

moſt bitterly, at the ſame Time threw herſelf down upon the Bed, almoſt in a Fit of Deſpair. This laſted not long, for a young Girl, who over-heard her, came up Stairs, and begg'd her for *God's Sake* to ſeem as eaſy as poſſible, ſince if ſhe ſhew'd any Diſcontent, the Women of the Houſe wou'd uſe her extremely ill; but if ſhe cou'd only diſguiſe her Uneaſineſs for *two* or *three* Days, very likely they wou'd let her have her Liberty again; ſo went down directly, and preſently return'd with ſome cold roaſted *Mutton*, and a Cup of *Small-Beer* and *Ale*. *Fanny* told the Girl ſhe had no Stomach to her Supper, and deſir'd ſhe wou'd take it away again; but the Girl reply'd, her Miſtreſs had order'd her to eat ſomething for fear ſhe ſhou'd be ſick, which when ſhe had done, ſhe might go to-bed as ſoon as ſhe thought proper: Hereat *Fanny*, fearing to diſoblige her, put a little Bit of Meat into her Mouth, but cou'd not ſwallow it by any Means, which the Girl obſerving, cut a Piece of the *Mutton* and eat it herſelf, telling Mother *Mar-Maid*, (which was the *Bawd*'s Name) that *Fanny* had eaten it.

This

This pleas'd her Miſtreſs very well, who thought if *Fanny* faſted till Morning, ſhe wou'd not look ſo engaging as that *Serpent* wou'd have her, which might leſſen the Price ſhe deſign'd to ſet on her new *beautiful Virgin*. The Girl ſoon after came to tell *Fanny* that ſhe was to lie with her, and that her Miſtreſs wou'd have 'em go to-bed directly. This Meſſage was not at all acceptable to *Fanny*, who dreaded the Conſequences that might enſue; but on the Girl's telling her ſhe need not be afraid of being ſurpriz'd in the Night, ſhe then undreſs'd herſelf, tho' not without ſhewing ſome Signs of Diffidence. When *Fanny* and the Girl were laid down, the latter told her Mrs. *Mar-Maid* had trepann'd her in a very artful Manner, when ſhe firſt came to *London*; the Particulars of which muſt be reſerv'd for the next Chapter.

CHAP.

CHAP. XVI.

The unhappy Story of the Country Girl that was ſeduced by Mother Mar-maid, *and at whoſe Inſtigation ſhe was debauched by Colonel* Love-laſs —— *After which the Bawd, by ſeveral ſpecious Promiſes, prevailed upon the Girl to live with her.*

'I Was born, ſaid the Girl, at *Birmingham*, in *Warwickſhire*, my 'Father is an Exciſeman there. Some-'time ſince a Gentlewoman of *London*, 'who ſaw me at *Birmingham*, hired 'me to be her Chamber-Maid. The 'Gentlewoman, going to *London*, or-'der'd me to follow her in about *three* 'Weeks, which I did. As the Ex-'pences of going in the Waggon are 'much leſs than the Coach, my Fa-'ther thought that wou'd be the beſt 'Way. When the Waggon came to 'St. *Giles*'s Pound, two of the Paſſen-'gers and myſelf agreed to get out and 'walk over the Stones. At St. *Giles*'s

'Church

'Church there were a Man and Wo-
'man ſinging *Ballads*; ſo the two Paſ-
'ſengers going to ſee what was the
'Matter, left me in the Street, where
'I ſoon loſt Sight of them, and cou'd
'not find 'em again. While I was
'ſeeking them, this Mrs. *Mar-maid*
'came up to me, and aſk'd me which
'Way I was going; upon which I told
'her what had happen'd: She ſaid
'ſhe liv'd juſt by where the *Birming-*
'*ham* Waggon put up, and wou'd
'ſhew me the Way thither. I did
'not in the leaſt miſtruſt her Veracity,
'ſo was glad of a Guide to a Place I
'was an utter Stranger: But what a
'Guide ſhe prov'd I ſhall next inform
'you, for inſtead of carrying me to the
'Inn where I expected ſhe wou'd
'have conducted me, ſhe brought me
'to this Houſe. Mrs. *Mar-maid* and
'her Couſin, (that's the other Wo-
'man you ſaw) put me into this very
'Room, and us'd me much in the ſame
'Manner as they have done you. Thus
'I continu'd for about two Days, when
'an elderly Gentleman, which my
'Miſtreſs call'd Colonel *Love-laſs**,

* The late vicious Colonel *C——s*.

'came

'came with her to ſee me. She com-
'manded me not to diſoblige the *Colo-*
'*nel* in any Thing whatever, for if I
'did ſhe wou'd puniſh me moſt ſevere-
'ly; beſides, ſhe told me it was her
'Brother, and in all likelihood if he ap-
'prov'd of my Behaviour, he wou'd
'marry me; adding, that tho' he was
'not ſo young as I might wiſh, yet he
'was very rich, and wou'd keep me a
'Coach, and was alſo an exceeding
'good-natur'd Gentleman. By theſe,
'and ſuch-like artful Inſinuations, ſhe
'entirely gain'd an eaſy Conqueſt over
'my unexperienc'd Age, eſpecially as
'I was terribly afraid of her abuſing
'me if I contradicted her in any Par-
'ticular. Next Morning the *Colonel*
'came to breakfaſt with Mrs. *Mar-*
'*maid* and me, and the ſame Day a
'very elegant Dinner was provided,
'and likewiſe a neat Supper, at which
'he behav'd with great Gaiety, and
'Good-humour. The *Wine* and *Punch*
'went freely round, and tho' I drank
'but *three* or *four* Glaſſes, * which
'they

* 'Tis an Obſervation, and a very juſt one, That more Women are *undone* by Drinking, than

'they forc'd upon me, yet I don't re-
'member being put to Bed, or any
'ſingle Circumſtance that occurr'd till
'I found myſelf in the Arms of the
'*Colonel* at Day-break. Matters were
'then gone too far to ſhew any Regret
'at what had paſs'd, ſo I was determin'd
'to make a Virtue of Neceſſity, and be-
'have myſelf as agreeable to the *Colonel*
'as I cou'd. In ſhort, what he gave
'my Miſtreſs, I know not, but when
'he went away, which was in a Week's
'Time, he made me a Preſent of *five*
'Guineas: However, when I came to
'reflect ſeriouſly on this Affair, it gave
'me inexpreſſible Concern. At the
'*Colonel*'s Departure, Mrs. *Mar-maid*
'promis'd if I wou'd live with her,
'I ſhou'd want for nothing that
'Love or Money cou'd obtain; ſhou'd
'be dreſs'd in Silks and Sattins, and
'go to all the Public Places of Diver-
'ſion; and further, if I was a *good*
'*Girl, and minded my Buſineſs*, cou'd

than by any Inclination to Vice, and is ſo common a Practice made uſe of by deſigning Men, that no Woman can ever be too much on her Guard; for when the Senſes are drown'd, Virtue is lull'd to ſleep.

'not

'not fail of getting a great deal of 'Money, and rich Preſents, as none 'but Perſons of Quality us'd her Houſe. 'Finding myſelf under a Neceſſity of 'complying, I agreed to her Propoſals, 'tho' I intended to make my Eſcape 'from this infernal *Succubus*, the firſt 'favourable Opportunity.' Poor *Fanny*, on hearing this, began to lament herſelf moſt ſadly, leſt it ſhou'd be her Caſe; ſhe therefore, bemoaning her impending Fate, deſir'd the Girl to aſſiſt her as much as was in her Power, which ſhe promis'd to do. *Fanny* try'd ſeveral Times to cloſe her Eyes, in order to forget her wretched State, yet the Diſtraction of her Mind wou'd not ſuffer her to take any Reſt for that Night. About *Six* o'Clock the next Morning her Bedfellow got up, and left the deplorable *Fanny* to meditate on the diſmal Proſpect before her: Two Hours after, ſhe thought ſhe heard a Man's Voice below Stairs, which ſhe ſuppoſed might be the *Colonel*'s that the Girl had been telling her about; whereupon ſhe liſten'd at the Top of the Stair-Caſe, and heard Mother *Marmaid* ſay, 'That indeed ſhe cou'd not

'deny

'deny but she had a delicious, *fresh* 'Damsel *in petto*, but she was sure 'none of her Customers but Colonel '*Love-lass* wou'd go to the Price of 'her; for she wou'd not take a Farthing 'under *Fifty Guineas*.' At which the Person damn'd her heartily, swearing by the Justice of *Isaac*, he'd go and inform against her that very Instant. Soon after the Man was gone, the Girl came up to bring *Fanny* a Bason of *Tea*, and some Bread and Butter: While she stay'd, she told *Fanny* she had some joyful News to tell her, which was, that her Mistress's Cousin had been to acquaint Colonel *Love-lass* that she was there, and that the *Colonel* was at his Country-Seat, and wou'd not be in Town in less than *three* Days at soonest, "and I'm satisfy'd, said the Girl, Mrs. "*Mar-maid* won't let any Body have "you but the *Colonel*, because he's so "generous a Gentleman: However, I'll "talk no more on that Subject at pre- "sent, lest my Mistress shou'd over-hear "me; but we'll contrive some Expedient "when we go to Bed, to make our Es- "cape, if possible:" After saying this, the Girl went down Stairs. *Fanny*, who never neg-

neglected, Night and Morning, to implore the divine Bleſſing and Aſſiſtance of *Providence*, thought ſhe could not ſpend her Time more advantageouſly, during the calamitous Situation ſhe was in, than by pouring out her Complaints before the Throne of that *Almighty Being* who had ſo wonderfully preſerved her Brother ſome Time ſince from being drowned, and had hitherto preſerved her likewiſe from all the Perils and Dangers incident to human Nature: So falling upon her Knees, with a faithful Reliance on her heavenly Father's Mercy and Protection, ſhe earneſtly implored his Forgiveneſs for all her paſt Errors, humbly beſeeching him that his preventive Grace might enable her to withſtand all future Temptations, and, if it was his bleſſed Will, that ſhe might be ſo happy as to eſcape them. *Fanny* hearing the Girl coming, got off her Knees, and went to open the Door: The Girl, at ent'ring the Room, told *Fanny* there had been a Gentleman that Morning, one Mr. *Moloch*, a *Jew*, who enquir'd of her Miſtreſs if ſhe had got any new *Ware*, and who, with great Difficulty, was prevented

vented by her Miſtreſs and her Couſin from coming up Stairs to ſee her, but they wou'd not let him, which occaſion'd a ſad Quarrel, and provok'd Mr. *Moloch* ſo much, that he threaten'd in Revenge, to get a Conſtable, and carry them before a *Juſtice* of the *Peace*, by which Means we ſhall be releas'd of Courſe. This welcome News quite inſpir'd the *fair Captive*, eſpecially as the Girl told her further, that Mrs. *Mar-maid* ſeem'd to think the *Jew* wou'd be as good as his Word, as he went away in a terrible Paſſion. It is Time now to return to Mrs. *Lawn* and Mr. *Shoot*, to ſee what Effect *Fanny*'s Abſence had on them, which ſhall be *faithfully related* in the next Chapter.

CHAP.

CHAP. XVII.

Mr. Shoot's *and Mrs.* Lawn's *Uneaſineſs at* Fanny's *ſtaying out all Night —Mr.* Shoot *the next Day, by the Advice of his Father and Aunt, ſends twelve Porters to ſeek her, but without Succeſs.*

MR. *Shoot* ſent a Footman to Mrs. *Lawn*'s, betwixt *Ten* and *Eleven* o'Clock that Night *Fanny* went on her Errand, to enquire if ſhe was return'd home: He ſaw Mrs. *Lawn* herſelf, who expreſs'd a great deal of Concern at her being out ſo late, for fear any Accident ſhou'd befal her, and repented ſhe had not ſent one of the 'Prentices with her. When the Footman acquainted Mr. *Shoot* that Miſs *Brown* was not come back to her Miſtreſs's, he was like one frantic, and running up and down the Parlour, it was a conſiderable Time before he could be appeas'd, even by his Father and Aunt, notwithſtanding the many Argument:

they us'd to induce him thereto. When he came a little to himſelf, he deſir'd the *Captain* to let the Footman go once more to Mrs. *Lawn*'s, and order him to ſtay there till Miſs *Brown*'s Return: The Footman immediately went to Mrs. *Lawn*'s, and he, the Maid, and *Fanny*'s Bedfellow, ſat up all Night, and were all in great Tribulation to think what was become of her. About *Five* o'Clock in the Morning Mrs. *Lawn* rung her Bell, and aſking the Maid if Miſs *Brown* was come in, was anſwer'd, that ſhe had neither ſeen nor heard any thing of her: The Footman alſo haſten'd to his Maſter to deliver the unwelcome Tidings concerning poor *Fanny*. Mr. *Shoot* at Breakfaſt-Time holding a Conſultation with his Father and Aunt, they advis'd him to ſend ſeveral Porters who knew the Town, to different Parts of it, giving them an exact Deſcription of her Perſon and Dreſs: Accordingly, he preſently diſpatch'd *twelve* Men for that Purpoſe, and ſent a Footman to the *Lady*'s Houſe in *Piccadilly*, where *Fanny* had been, to aſk what Time ſhe went from thence. But all this did not anſwer the Intent, for tho' the

the Porters ſought her with the utmoſt Care, and enquir'd of every Perſon that was likely to give them any Intelligence about her, yet they cou'd meet with no Body that had ſeen ſuch an one as they deſcrib'd. The Footman brought Word that Miſs *Brown* went from the *Lady*'s about *Eight* o'Clock at Night. Mr. *Shoot* being diſſatisfied with the Unſucceſsfulneſs of the firſt Search, order'd the Men to go the next Day to ſeek her with all poſſible Diligence, even *four* Miles every Way round *London*, and if they did not find her then, he reſolv'd to advertiſe her immediately in the *News-Papers*. Mrs. *Lawn* likewiſe ſent a Meſſenger to every one of her Cuſtomers Houſes, and to every Place elſe ſhe cou'd think of, where *Fanny* uſually went; but this likewiſe prov'd ineffectual: At laſt ſhe determin'd to ſend a Perſon to enquire at all the *Wharfs* below *Bridge*, if Miſs *Brown* had been ſeen any where thereabouts, as it was not improbable but ſhe might be *kid-napp'd* * away,

* Some Years ago it was a common Practice in *London*, for Fellows call'd *Kid-nappers*, to decoy Children

and carried on board one of the Veſſels with a Deſign to tranſport her beyond Sea. Whilſt all theſe People are buſily employ'd in ſeeking *Fanny*, I ſhall take the Liberty of ſhifting the Scene for the preſent, in order to ſee what our Travellers are doing, which I ſhall acquaint my Reader with in the ſucceeding Chapter; this being not very entertaining, I think it high Time to finiſh it.

Children, or young Perſons, in order to ſend them *Abroad*. No more than *three* Years ago, the Son of a Gentleman in *Surry* was bought of ſome *Kid nappers* by a Captain of a Ship trading to *Maryland*, who ſold him for 15 *l*. The Captain was, not long ſince, taken up, and committed to Priſon, but what became of him afterwards I never cou'd hear: However, I am credibly inform'd, that the young Gentleman (by conveying a Letter, directed to his Father, on board a Ship bound for *England*,) has lately found Means to purchaſe his Ranſom, but that the Inſide of his Hands, by working, were almoſt as hard as *Deal-Boards*.

CHAP.

CHAP. XVIII.

The Travellers coming through a By-Lane, meet with a Mob, which excites the Curiosity of the Sailor, and the Brothers, who entering the Bawd's House, discover their Sister Fanny *there, whom they release, and carry with them in the Coach to Mrs.* Lawn's.

NOTHING worth relating happen'd to the Travellers till they came to *London*, when, as the Coach was going through a narrow, dirty Lane, they obſerv'd a great Concourſe of People advancing towards them, and upon Enquiry into the Cauſe of it, were told, that two vile, infamous Women had decoy'd ſeveral young Girls into their Houſe with an Intent to proſtitute them. The Conſtables ſoon broke open Mother *Mar maid*'s Door, which, when the Mob had enter'd, they preſently went up Stairs, but found only *Fanny*, and the other Girl; for the two Daughters of *Lucifer* had *decamp*'d, making

their Eſcape with great Precipitation through a Back Alley: However, the Mob inſtantly began *Hoſtilities*, by breaking the Windows, and plundering the Apartments of all the Furniture; and it was with much Difficulty the *Commanding Officers* * cou'd reſtrain them from attempting to demoliſh the *Magazine*, † notwithſtanding they knew it to be *Bum* ‖ Proof. *Henry* and *John*, being ſeiz'd with Horror and Deteſtation at the Wickedneſs of theſe *Vipers*, who made no Conſcience of living on the Spoils of Virginity, nor of drawing both Sexes into one of the worſt of Sins, and the dreadful Conſequences that attend it, got out of the Coach in order to aſſiſt in bringing them to Juſtice, and follow'd the Rabble, when they had not been in the Houſe *three* Minutes, before the two Brothers came to the Room where their Siſter was. *John* no ſooner enter'd the Chamber, and taking up a Looking-Glaſs, in order

* The Conſtables.

† A dark Lodging-Room upon the Ground-Floor, for the Uſe of common Cuſtomers, and where ſhe kept her Liquors.

‖ *Bomb.*

to

to daſh it in Pieces, with the greateſt Amazement that can be conceiv'd, holloo'd out, '*I vow here's my Siſter* 'Fanny!' *Henry* not ſeeing her, told him he was mad, and bade him hold his *boiſterous* Tongue, aſking him how he thought his Siſter ſhou'd come to ſuch a Place as that: But when *Henry* caſt his Eyes upon her, he was quite aſtoniſh'd; however, preſently recovering himſelf, he ran to his Siſter, and taking her by the Hand, acquainted the Conſtables who ſhe was; and upon *Fanny*'s rehearſing the Matter of Mother *Mar-maid*'s ſeducing her, they deliver'd *Fanny* to her Brothers' Care, who put her into the Coach, and convey'd her ſafe to her Miſtreſs's, where ſhe was receiv'd with Abundance of Kindneſs and Careſſes. Mrs. *Lawn* ſent directly a Meſſenger to Mr. *Shoot* to apprize him of the joyful Tidings of Miſs *Brown*'s Return: In the Interim, *Fanny* recited the whole Proceſs of Mother *Mar-maid*'s wicked Scheme to her Miſtreſs and Brothers; during which I ſhall beg my Readers will excuſe my going any farther for the preſent, and ſo ends this ſhort Chapter.

CHAP. XIX.

Mr. Shoot, *upon hearing of* Fanny's *Return, goes to Mrs.* Lawn's, *where he meets the three Brothers—Captain* Shoot *gives his Conſent for his Son's Marriage to be in a ſhort Time—Mr.* Shoot *offers his Service to ſhew* Fanny's *Brothers the Curioſities in* London.

MR. *Shoot* had no ſooner heard that his *deareſt Charmer* was return'd, but he took a Coach and went inſtantly to Mrs. *Lawn*'s, and aſking *Fanny* where ſhe had been all the Time ſhe was miſſing, ſhe related to him the Subſtance of the Affair; which chagrin'd him ſo much, that he begg'd her Miſtreſs for the future never to let her go any where without ſome Body to attend her, which Mrs. *Lawn* aſſur'd him ſhe never ſhou'd. In the midſt of the pleaſing Interview betwixt Mr. *Shoot* and *Fanny*, her Brother

ther *Thomas*, the *Oxonian*, came into the Shop to enquire for her, who was quickly ſhewn into the Parlour, where he found Mr. *Shoot*, Mrs. *Lawn*, his Siſter, and two Brothers, all together. After paying his Compliments to the Company in general, he addreſs'd himſelf more particularly to his Brother *Henry*, telling him he was exceedingly glad to ſee him, after having eſcap'd ſuch imminent Danger. Mr. *Shoot* imagining that *Fanny* and her Brothers wou'd be glad to be by themſelves, took his Leave of them, and return'd home, where he no ſooner arriv'd, but he acquainted his Aunt with the Diſaſter which had befallen poor *Fanny*, and concluded with imploring Mrs. *Shoot* to join him in requeſting his Father to let the *Nuptials* between Miſs *Brown* and him, be ſolemniz'd as ſoon as poſſible, for fear of a worſe Misfortune happening to her; which his Aunt kindly promis'd to uſe all her Endeavours to accompliſh, and was as good as her Word; for, by her Perſuaſion, ſhe got the *Captain* to aſſure her, upon his Honour, that they ſhou'd be married as ſoon as conveniently

might be. Mr. *Shoot* was, in a very little while, inform'd of this Particular by his Aunt, which he did not fail to communicate to his lovely *Fanny*, begging her at the same Time to write to her Mother to tell her his Father's kind Resolution.

Mr. *Shoot* thinking that a cursory View of the Rarities in and about the City, wou'd be acceptable to the *three* Brothers, sent them a Message by his Footman, that if they'd accept of his Company, he wou'd gladly wait on them to see what was most remarkable in Town. They all readily embrac'd the Offer, and went directly to Captain *Shoot*'s, from whence they proceeded on their intended Progress: What Places and Things they saw, and the Observations they made on them, will be exemplify'd in the following Letters which *Thomas* sent to his Mother.

CHAP.

CHAP. XX.

Thomas, *in a Letter, acquaints his Mother of* Fanny's *being ſeduced by Mrs.* Mar-maid ——*He gives his Mother a ſhort Deſcription of* Weſtminſter-Abbey, *and King* Henry *the Seventh's elegant Chapel and Monument.*

'*Honoured Mother*,

'I Have the Pleaſure of acquainting 'you that my Brothers are arrived 'ſafe in *London*, and are very well after 'their Journey. Poor *Fanny* has nar-'rowly eſcap'd being ruin'd by two 'moſt execrable Women of the Town, 'who intic'd her into their Houſe, and 'lock'd her up for two Days and 'two Nights, and muſt inevitably have 'been ſacrificed to their wicked Pur-'poſes, if *Providence* had not wonder-'fully interpoſed, by not ſuffering ſuch 'abandoned Wretches to continue their 'evil Courſes any longer, who are now 'likely to meet with a Puniſhment a-'dequate to their Crimes; for I hear

'they

'they have ſince been taken up by the 'Conſtables, and, by Order of a *Juſtice* 'of the *Peace*, have already paid a con-'ſiderable Fine, are to be impriſon'd 'for a Year and a Day, and to find Su-'reties for their good Behaviour*. I 'am

* Perhaps ſome of my Readers, learned in the *Law*, may ſuppoſe this *Juſtice* ſtrain'd his Prerogative rather too far, in regard to theſe *Jezabels*; but if they conſider that it is poſſible that even a *Juſtice* of the *Peace* may exceed his Commiſſion ſometimes, as an *ingenious* Gentleman of that Fraternity impriſon'd a Perſon for *frying of Bacon*, miſtaking the *Act* of *Parliament* againſt *firing of Becons*. A *Mayor* of a *Corniſh* Borough, who was very deaf, had a Woman brought before him convicted of Theft: The Conſtable told his Worſhip that the Priſoner had ſtol'n two *little Geeſe*: Upon which Mr. *Mayor* catch'd the Conſtable up very ſhort, and aſk'd him what he meant to bring a Perſon before him only for taking a *little Greaſe*. The Officer call'd to his Worſhip, and told him it was for ſtealing two *little Geeſe*. "A *little Greaſe*, "quoth Mr. *Mayor*, a mighty Matter truly to "trouble me about, perhaps the poor Woman "wanted it for her Spinning-Wheel." And tho' the Conſtable told his Worſhip ſeveral Times over what the Fact was, yet he cou'd not make him underſtand that ſhe was guilty of ſtealing any Thing more than a *little Greaſe*; and at laſt Mr. *Mayor* was ſo angry with the Officer, that he bid him go about his Buſineſs, calling him a for-

'am very glad to find Mr. *Shoot*'s Fa-
'ther has granted his Permiſſion that
'my Siſter's Wedding ſhall be in a ſhort
'Time, Mr. *Shoot* has deſir'd me to
'beg of you to come to Town againſt
'they are married, if poſſible, and
'will ſtay ſome Time longer, on pur-
'poſe that you may be preſent at that
'Ceremony. He has been ſo obliging
'as to take us to almoſt all the Places
'of Note in this great Metropolis; and,
'as you never was in *London*, perhaps
'it will be ſome Sort of Entertainment
'to you, if I now and then give you
'a ſhort Account of what we met
'with, that I ſhall think moſt worthy
'of your Attention. And firſt, we
'went to *Weſtminſter-Abbey*, where,
'for many Ages paſt, all the *Kings* and
'*Queens* of *England* have been crown'd,
'and indeed moſt of them are buried
'there, as well as the Nobility, the
'moſt eminent Poets, and other Per-
'ſons of any Conſequence: And many
'who are not buried there, have Mo-

a ſorry buſy Puppy, to take a Perſon up for ſuch a Trifle. If the Reader is not yet ſatisfied on this Subject, let him conſult Juſtice *Fielding*'s Adventures of *Joſeph Andrews*, *Vol.* ii. *Page* 142.

'numents

'numents erected to their Memories.
'This present Church was begun to be
'built in the Year 1220, and finish'd
'about the Year 1266, the first Stone
'of which was laid by King *Henry* the
'IIId. It has undergone no very con-
'siderable Alteration since that Time,
'except that King *Henry* the VIIth
'ordered a Chapel, which was at the
'*East* End of it, to be pulled down,
'and, in lieu of it, caus'd a most mag-
'nificent Structure to be erected, and
'which is at this Day called King *Hen-*
'*ry* the VIIth's Chapel, and is reck-
'kon'd, for its lofty Battlements, curi-
'ous Windows, (most of which are
'painted Glass) and innumerable Or-
'naments, *&c.* one of the finest Pieces
'of Architecture in the World. The
'Walls are wrought into the most
'beautiful Imagery, and contain 120
'large Statues, of *Patriarchs*, *Saints*,
'*Martyrs*, and *Confessors*, plac'd in
'Niches, under which are *Angels* sup-
'porting Imperial Crowns, besides an
'infinite Number of small ones; and
'these have been esteem'd so curious,
'that Painters, Statuaries, and other
'Artisans of all Countries, have travell'd
'hither

'hither to copy them. The Building 'of this Chapel coſt 14,000l. an im-'menſe Sum at that Time*. The 'Breadth of the Nave, or Body of this '*Abbey*, is 75 Feet, and of the Croſs 'Part, 195: The whole Church is '482 Feet in Length, within the Walls, 'ſo that it equals in Length St. *Peter*'s 'at *Rome*, and *York* Minſter, and is 'much longer, as is generally ſuppos'd, 'than the Temple of *Solomon*, the 'Temple of *Diana* at *Epheſus*, and the 'great *Moſque* at *Fez*, in the Emperor 'of *Morocco*'s Dominions. The *Weſt* 'Window is all of beautiful painted 'Glaſs, containing the *Apoſtles*, *Patri-*

* The Reader may form ſome Idea of the Difference in the Price of Workmanſhip, &c. by the Cheapneſs of Proviſions in thoſe Days, from a curious Bill of *Fare*, at a *Mayor*'s Feaſt at *Norwich*, at which were preſent the then Duke of *Norfolk*, and all the Lords, Knights, and Gentry of the County. Amongſt many other Things were, four *Geeſe*, 1s. 4*d*. a Leg of Mutton, 3*d*. four Couple of Pullets, 2s. two Buſhels of Flour, 1s. 6*d*. two Gallons of *White-Wine* and *Claret*, 2s. one Quart of *Sack*, 9*d*. one Quart of *Malmſey*, 5*d*. one Quart of *Muſcadine*, 6*d*. The whole Expence of this Grand Entertainment, with Sweetmeats, &c. amounted to no more than 1*l*. 18s. 1*d*.

'*arcks*,

'*archs*, *Prophets*, *&c.* At the upper 'End of the Choir, on the *South* Side, 'is a very antient Painting of that un-'happy beautiful Prince, *Richard* the 'IId *, ſitting in a Chair of Gold, 'with a Crown on his Head, a Scep-'ter in his Left Hand, and the Orb '(or Globe) in his Right, dreſs'd in a 'green Veſt with Flowers of Gold, 'and the initial Letters of his Name, 'having on Shoes of Gold powder'd 'with Pearls; the Whole rob'd in Crim-'ſon, lin'd with Ermine, and the Shoul-'ders ſpread with the ſame, faſten'd 'under a Collar of Gold; the Pan-'nel plaiſter'd and gilt, with ſeveral 'Croſſes and Flowers of Gold em-'boſs'd: The Length of the Picture 'is 6 Feet 11 Inches, and the Breadth '3 Feet 7 Inches. On each Side of 'the Altar, are curious Hangings of

* Hiſtorians tell us, That he was the handſomeſt Monarch in the World; was kind and magnificent, but ſoft, timid, of little Genius, and too great a Slave to his Favourites. This Prince was murdered with a Club at *Pontefract Caſtle* in *Yorkſhire*, (being impriſoned there) in the 33d Year of his Age. His Misfortunes are ſaid to be chiefly owing to the heavy Taxations wherewith he oppreſſed his Subjects.

'Ta-

'Tapeſtry, which are very freſh, re-
'preſenting the Story of *Abraham* and
'*Lot* parting on one Side, and the
'Meeting with *Melchiſedech* on the
'other. The *Organ* (which appears
'to be very ancient) is on the North
'Side of the *Choir*, and has painted
'*Pipes*.* The Inſide of this majeſtic Edi-
'fice is extreamly beautiful, having grey
'Marble Pillars, and ſumptuous Arches,
'a lofty neat Roof, rich *Shrines*, ſtately
'Monuments, and ancient Tombs, with
'fine Statues of Princes, Noblemen,
'and Gentlemen; a handſome *Choir*,
'with a noble Altar-Piece, and 12
'Chapels, now uſed for the Repo-
'ſitory of the Dead. The Outſide was
'adorned with the Statues of all the
'Kings that contributed towards the
'building it, placed in eighteen Niches
'cut in the Buttreſſes, of which there are
'only eight remaining: There was like-
'wiſe the Figures of the twelve *Apoſtles*,
'and eight others in full Proportion,

* The old *Organ* abovementioned has been remov'd near thirty Years, when a new one was ſoon after erected over the *Weſt*-Door of the *Choir*, the Gift of his preſent *Majeſty*, which is eſteemed a very fine *Inſtrument*.

'which

'which are all taken away; beſides a 'great Number of leſſer *Saints* and *Mar-* 'tyrs.* Among the many curious Mo- 'numents of this Church, the follow- 'ing ſeem'd to me to be the moſt prin- 'cipal ones, *viz.* that ſtately one of King 'Henry the VIIth, which is in the 'famous Chapel juſt mention'd. It 'is all of beautiful wrought Braſs, em- 'belliſh'd with Roſes and other Flowers, 'and full of Niches, in which former- 'ly were plac'd 32 Statues gilt with 'Gold, of the *Apoſtles*, *Saints*, *Fathers*, 'and *Doctors* of the Church, of which 'there are only four now remaining, St. 'George, St. *James*, St. *Bartholomew*, 'and St. *Edward*, the reſt being ſtolen 'away in *Cromwell*'s Time. On the 'inner Tomb are Statues of King *Henry* 'the VIIth, † and *Elizabeth* his Queen, 'the Daughter of King *Edward* the IVth,

* At the Diſſolution of this *Monaſtery* by King *Henry* the VIIIth, the Revenue belonging to it amounted to 3977 *l.* a prodigious Sum in thoſe Days.

† He built the Palace at *Richmond*, and alſo founded a Chapel at *Windſor*, and ſeveral Monaſteries of *Dominicans* and *Franciſcans*, at *Richmond*, *Greenwich*, *Newark upon Trent*, *Canterbury*,

'IVth, and Sister to King *Edward* the 'Vth, extended at full Length, all of 'solid Brass, gilt, with four *Angels*, 'one at each Corner of the Tomb, 'most exquisitely performed, of the same 'Metal; and yet this whole Monu-'ment cost no more than 1000 *l.* This 'King was crowned at *Westminster* the '30th of *October* 1485, and died the '22d of *April* 1509, in the 52d or 53d 'Year of his Age, after having reign'd '23 Years and 8 Months.* His Queen 'died in the *Tower* of *London*, on the '2d, or, according to some Historians, 'the 11th of *February*, (being her 'Birth-Day,) 1502, in the 37th or '38th Year of her Age, in Childbed 'of a Daughter named *Elizabeth*, who 'dy'd

bury, *Newcastle upon Tyne*, and *Southampton*, and is said to have left 1,800,000 *l.* in ready Specie. An immense Treasure as the Value of Money was then!

* Tho' he is generally allow'd to have been an able, chaste, and temperate Prince, and an Enemy to all public and scandalous Vices; assiduous in Exercises of Piety, and caused Justice to be impartially administer'd; yet he is said to be so ill-belov'd by his Subjects, (probably for his insatiable Covetousness,) that he instituted a Guard of fifty *Bowmen*, call'd *Yeomen of the Guard*, to be continually near his Person.

'dy'd ſoon after its Mother.* I muſt 'defer ſending you the reſt, till ſome o-'ther Opportunity; in the mean Time, 'ſhall conclude with ſubſcribing myſelf

'*Your moſt dutiful Son,*

'THOMAS BROWN.

CHAP. XXI.

Mr. Shoot *invites Mrs.* Lawn, Fanny, *and her Brothers, to Supper at a Tavern, where he makes her ſeveral rich Preſents: He likewiſe engages to ſettle* 450 *Pounds a Year upon her after his Father's Deceaſe, and promiſes to provide handſomely for the three Brothers.*

AFTER Mr. *Shoot* had ſhewn *Fanny*'s Brothers what he thought moſt entertaining, he went with them

* 'Tis ſaid this *King*'s Hatred was ſo great to the Houſe of *York*, that it extended even to his own Wife, eſpecially as he always deem'd her a dangerous Rival, and therefore confin'd her in the *Tower* for ſeveral Years before her Death.

to

to Mrs. *Lawn*'s, and order'd a delicate Collation to be provided at the *Caſtle Tavern* in *Pater-noſter-Row*, to which he invited Mrs. *Lawn*, *Fanny*, and her three Brothers. When Supper was over, Mr. *Shoot* preſented *Fanny* with a *Bank Bill* of 100 *l.* and deſir'd Mrs. *Lawn* to aſſiſt her in buying the Wedding-Cloaths, and whatever elſe ſhe thought neceſſary. He alſo gave *Fanny* an exceeding neat Gold chas'd Watch, with a Gold Chain, and a *Diamond* Ring, and told Mrs. *Lawn*, that as for the Reſidue of the Time which Miſs *Brown* was to have ſerved, he wou'd make her any Satisfaction whatever, ſhe ſhou'd think reaſonable. He likewiſe aſſur'd the Brothers, that as ſoon as he came of Age, he wou'd ſettle 200 *l.* a Year upon their Siſter, in caſe he ſhou'd die before her, and after his Father's Deceaſe, he wou'd add 250 *l.* more to it, which ſhou'd be ſpecify'd in a Promiſſory *Note*, ſigned by his Father and himſelf, which was then engroſſing by Counſellor *Plead-well*. Then he gave to each of *Fanny*'s Brothers a Ten Pound *Bank Note*, and promis'd *Henry* and *John*, when they had

ſerv'd

ſerv'd their Aprenticeſhips, he would ſet them up in *London*, and alſo told *Thomas* he wou'd purchaſe him a *Benefice* worth his Acceptance as ſoon he had taken *Prieſt's* Orders. He then addreſſing himſelf to *Fanny*, propos'd, if it was agreeable to her, to fix the Nuptials for a Fortnight hence at fartheſt, if Mrs. *Lawn* thought that all Things cou'd be got ready by that Time. *Fanny* replied, that as her *Mamma* had been ſent to, to be preſent at the Wedding, ſhe ſhou'd be glad to hear from her before the Time was fix'd; in order to which, her Brother *Thomas* ſhou'd write to her *Mamma* again the firſt *Poſt*, to know whether ſhe cou'd come conveniently or not; and as ſoon as ſhe receiv'd her *Mamma*'s Anſwer, ſhe wou'd let him know. Mr. *Shoot* ſeem'd very well pleas'd with the Propoſal, and after ſpending the Evening in the moſt ſociable Manner imaginable, the Company took their Leaves of each other, but not before Mr. *Shoot* had inſiſted upon the three Brothers promiſing that they wou'd ſtay in *London* till after the happy

happy Day, which they readily consented to, and so I heartily wish them, and my Reader, a good Night.

CHAP. XXII.

Thomas *writes to his Mother to let her know, that Mr.* Shoot *wou'd be glad if she cou'd come to Town against the Wedding—He sends her an Account of Mr.* Shoot's *Generosity to his Sister* Fanny, *as mention'd in the last Chapter—A further Description of the Tombs.*

THOMAS took the first Opportunity of writing to his Mother, which he did in the following Words:

'*Honoured Mother*,

'MR. *Shoot* has desir'd me to acquaint you, that he has appointed 'this Day Fortnight for his Espousals, 'and wou'd be glad to have you in '*London* at that Time; however, he 'begs your Answer as soon as possible:

He

'He has generouſly promis'd to ſettle '200 *l.* a Year upon my Siſter *Fanny* 'when he comes of Age, in caſe he 'ſhou'd die before her; and if his Fa-'ther ſhou'd die before him, he will 'add 250 *l. per Annum* more to it. 'He has likewiſe made her a Preſent 'of a *Hundred Pound Bank Note* for 'the Wedding Cloaths, *&c.* a rich 'Gold Watch and Gold Chain, and 'a valuable *Diamond Ring*; and alſo 'given my two Brothers and myſelf 'Ten Pounds a-piece; but he inſiſts 'on our tarrying here till after they 'are married, ſo hope you'll ſend my 'Brothers' Maſters Word about it. 'Mr. *Shoot* has voluntarily offer'd to ſet 'both myBrothers up in their reſpective 'Callings in *London*, when they have 'ſerv'd their Apprenticeſhips; and has 'engag'd to procure me a good *Bene-'fice*, as ſoon as I am capable of hold-'ing one: Indeed he ſeems to be a moſt 'affable complete young Gentleman.

'I have been at St. *Andrew*'s Church 'in *Holborn* to hear the famous Dr. *Sa-'cheverel*, who about eight Years ago 'made ſo great a Noiſe all over *England*, 'and I really think him an elegant

Preacher

'Preacher, both as to Matter and Manner, except in one Point, which is, 'that there ſeem'd to be a Spice of 'Party in his *Sermon*; a Subject very 'improper for the Pulpit, wherein nothing ought to be explain'd or preached 'but the *Word of God*, and that without *Contention**. The Church was 'ſo

* Alluding to that Paſſage of St. *Paul* to the *Philippians*, Chap. i. Verſe 16. *Preach Chriſt of Contention.* There was another Practice in Preaching at that Time, equally prejudicial as that he mentions; I mean that of quoting Paragraphs from Sceptical Writers, which young Clergymen often did, who were not ſufficiently capable of confuting them: So that the Objections to many Paſſages of *Scripture* (that perhaps moſt of their Audience would otherwiſe have never heard of) were left upon their Minds in full Force, to the great Detriment of Religion. Dean *Swift*, in his *Letter to a young Gentleman lately entered into Holy Orders*, has much the ſame Sentiments. 'And here I am at a Loſs (ſays he) 'what to ſay upon the frequent Cuſtom of 'preaching againſt *Atheiſm*, *Deiſm*, *Free-thinking*, and the like, as young Divines are particularly fond of doing, eſpecially when they exerciſe their Talents in Churches frequented by 'Perſons of Quality; which, as it is but an ill 'Compliment to the Audience, ſo I am under 'ſome Doubt whether it anſwers the End: Becauſe Perſons under thoſe Imputations, are

'so much crowded that I cou'd scarcely 'get a Place to sit down; but at last, 'by giving a Woman *Six-pence*, I was 'let into a Seat in the Gallery, near the 'Doctor, * so that I heard him very 'distinctly.

'generally no Frequenters of Churches, and so 'the Congregation is but little edified for the 'Sake of three or four Fools who are past 'Grace: Neither do I think it any Part of *Pru-* 'dence to perplex the Minds of well-disposed 'People with Doubts, which probably would 'never otherwise come into their Heads.'

* *Robinson*, in his History of *England*, says, that at his *Trial* he made a Speech in his Defence, *perhaps one of the most finish'd Pieces of Oratory that is to be found in any Language.* Vide Page 825.

As this remarkable Speech was published near 50 Years ago, and is in few Hands, probably some of my Readers will have the Curiosity to see in what Manner that Dignified Clergyman was treated, which they may easily form an Idea of, from the following select Paragraphs taken out of it. In a short *Dedication* addressed to the Lords Spiritual and Temporal, he thus expresses himself: "May it please your Lord- "ships, it hath been my hard Fortune to be "misunderstood at a Time when I endeavour'd "to express myself with the utmost Plainness; "even the Defence I made at your Lordships' "Bar, in hopes of clearing the Innocence of "my Heart, hath been grievously misrepresent- "ed, &c." In his Speech, he complains of

the

'distinctly. I cannot help censuring 'a very unmannerly Custom, which 'is never practis'd in any other 'Part of the World but in *England*, 'and that is, in regard to the Usage of 'Foreigners: An Instance of this hap-

'pen'd

the following Hardships: "My Lords, when "my Words were capable of two Senses, the "worst and most invidious, tho' at the same "Time the most strain'd and unnatural Con-"struction, has been always made of them: "Nay, when my Words were so plain and ex-"press, that it was impossible to put any "criminal Glosses or Colours upon them, I "have been accus'd of meaning the direct con-"trary to what I have said: And when I press'd "the Duty of *Allegiance to the Queen*, your "Lordships were told, that it was most certain "I meant the *Pretender*. To aggravate my "Guilt, I have been accus'd not only for what "I am suppos'd to have said, but for what I am "allow'd not to have said: Not only for what "I have taken Notice of in my Sermons, but "what I have pass'd by unobserv'd. I have been "charg'd with negative Crimes; as if what I "omitted to say, had been omitted with De-"sign, and my Silence itself were criminal." In the next Page he goes on thus, "I had little "Reason to apprehend that I could ever have "been accus'd by the *Gentlemen of the House of* "*Commons* to your Lordships as a Criminal, "or as an Aspersor of the Memory of the late "King, for preaching this Doctrine; when,

'pen'd Yeſterday. As ſome of the 'Attendants belonging to the *Moroc-* 'co Ambaſſador were walking in the 'Streets, whether it was the Novelty of 'their Dreſs, or what elſe I know not, 'but they were perfectly mobb'd all 'the

"others, who preached the ſame Doctrine, in "the ſame Terms, before their late Majeſties, "before our preſent Gracious Sovereign, (whom "I pray God long to preſerve!) before each "Houſe of Parliament, before this very Houſe "of Commons, have met with publick Appro-"bation: But ſince it is my ſingular Misfor-"tune to be accus'd, for what others have re-"ceiv'd Thanks, in ſome Inſtances convey'd to "them by ſeveral of the Managers themſelves, "I do, with all humble Confidence, rely upon "your Lordſhips' Juſtice; not doubting but "that the Learned the Judges, if thought ne-"ceſſary to be conſulted, will declare, what I "have in this Caſe aſſerted, to be warranted "by Law, and the Right Reverend the Biſhops "will affirm it to be the Doctrine of the Goſ-"pel." Mr. *Robinſon* alſo tells us, that the *Doc-tor* was unluckily of that *Party* that was out of Favour at that Time: But this Affair, however, was ſoon ſucceeded by a total Change of the Miniſtry. He further ſays, that Animoſities and Feuds ran ſo high even in private Families; and with ſuch inexpreſſible Rancour, that Huſ-bands, Wives, Parents, Children, Brothers, and Siſters, fell into the bittereſt, and ſometimes ir-reconcileable Quarrels, only becauſe they differ'd

in

'the Way they went. I have many 'Times, ſince I've been in *London*, ſeen 'a Clergyman begging at a Church 'Door near St. *Paul*'s in a tatter'd 'Gown and Caſſock, and a Roſe in 'his Hat which was not worth *Two-* 'pence. This naturally led me to mo- 'ralize on the Inequality of *Eccleſiaſti-* 'cal Preferments in this Kingdom, (as 'my late dear Father us'd often to la- 'ment,) when at one Inſtant you may 'ſee a *Divine* lolling in his Coach or 'Chariot, * and preſently after be 'ſhock'd with the Sight of another of

in Opinion about Dr. *Sacheverell*. This *Divine*, purſuant to his Sentence, was ſilenced from preaching for three Years, and two of his publick Sermons, one preach'd at *Derby*, *Auguſt* 1709, and the other at St. *Paul*'s Cathedral, before the Lord *Mayor* and Aldermen, the 5th of *November* following, were burnt by the common Hangman. Beſides what is above related, there is a great deal more worth peruſing; but as the inſerting it wou'd take up too much Room, I muſt refer the Reader thereto.

* Dr, *Hildrop*, tho' he is not of the *leveling Principle*, as indeed no wiſe Man can be, yet he has theſe remarkable Words, *viz. To ſee Men without any laudable Diſtinction of Character or Station, groaning under a Load of Preferments, which they neither deſerve nor become, is ſcandalous and ſhameful*, Vol. II Page 118.

'the ſame *holy Profeſſion* begging his 'Bread. In the *Peak* of *Derbyſhire*, 'I have been credibly inform'd by ſeve-'ral People who have often been in that 'Part of *England*, that there are many 'Curates, who have no more allowed 'them than *eight* or *ten* Pounds a Year. 'Having no News at preſent to inform 'you of, I ſhall proceed, according to 'my Promiſe in my laſt Letter, to give 'you a further Deſcription of the reſt of 'the Tombs which we ſaw. The next 'Monument we came to, was a very 'ſtately one of Free Stone, with a Ca-'nopy over it, painted and richly gilt, 'and adorn'd with Coats of Arms: It 'has an Image thereon croſs-legg'd, re-'preſenting *Edmund Crouchback*, Earl 'of *Lancaſter*, and fourth Son to King '*Henry* the IIId. I muſt not omit a very 'remarkable Monument erected to the 'Memory of the Honourable *Eliza-'beth Ruſſel*, who was one of the Maids 'of Honour to Queen *Elizabeth*, and 'youngeſt Daughter to *John* Lord *Ruſ-'ſel*, only Son to *Francis Ruſſel*, ſecond 'Earl of *Bedford*: She is ſaid to have 'bled to Death by the Prick of a 'Needle in the Forefinger of her Left Hand;

'Hand; which Circumſtance ſeems to 'be expreſs'd by a Figure placed on a 'Pedeſtal of black and white Marble 'made Column-wiſe, in Imitation of 'a *Roman* Altar, whereon is a Statue 'of a young Lady ſeated in a moſt cu-'rious wrought Oſier Chair, of the 'fineſt poliſh'd Alabaſter, in a very 'melancholy Poſture, reclining her 'Head on her Right Hand, and with 'the Fore-Finger of her Left, point-'ing downwards to the Death's Head 'under her Right Foot*. Her Father, 'who died in 1584, has a moſt noble 'Monument near her's. Not far from 'theſe Monuments is a very magnifi-'cent Tomb of grey Marble, having '24 ſmall Images of Alabaſter, of 'divers Colours, about it, and alſo an 'Image as big as Life, of the fineſt

* Mr. *Dart*, in his Hiſtory of St. *Peter's Weſtminſter*, poſitively rejects this Story, and thinks it had its Riſe from the Poſition in which ſhe is plac'd, and ſignifies only, that before her Death, ſhe made Death itſelf ſo familiar to her, that her Departure, regular and compos'd, might properly be called a Sleep: To which the Motto under her Feet alludes,

Dormit, non mortua eſt. (i. e.)
She is not dead, but ſleepeth.

'Alabaſter, and of the moſt curious 'Workmanſhip, repreſenting *John* of '*Eltham*, Earl of *Cornwal*, ſecond Son 'of King *Edward* the IId; he died in '*Scotland*, and was brought to *London* 'and intomb'd here. There is a moſt 'excellent Monument erected to the 'Memory of that beautiful, but unfor-'tunate Princeſs, *Mary* Queen of *Scots**, 'by

* She was preſumptive Heir to the Crown of *England*; was kept a Priſoner eighteen or twenty Years at *Chatſworth*, in *Derbyſhire*, a Seat of the Duke of *Devonſhire*: After which ſhe was beheaded in the Hall at *Fotheringhay-Caſtle*, in *Northamptonſhire*, the 8th of *February*, 1587. The Oppreſſion and cruel Uſage this amiable Princeſs met with, will be a perpetual Stain on Queen *Elizabeth*'s Character; the Relation of which, I think, no Chriſtian can read without unſpeakable Concern, eſpecially that Part of her Treatment which relates to her Execution. See *Smollet*'s Reign of Queen *Elizabeth*. 'Reaſons 'of State, and the Impoſſibility that two Suns 'ſhould ſhine in one Hemiſphere, (as a learned 'and honourable Author remarks) might induce 'Queen *Elizabeth* to put an End to the miſera-'ble Life of *Mary* Queen of *Scots*; but her Af-'fectation of Mourning, her Letters, her Em-'baſſies, her Excuſes, her Treatment of *Da-'viſon*, and her whole Behaviour in regard to her 'own Act and Deed, are black Spots appearing 'too plainly amidſt the remarkable Splendor of 'her

'by her Son King *James* the Iſt, (who 'cauſed her Corps to be removed from '*Peterborough*) with her Image of the 'fineſt Marble, in full Proportion in 'her Royal Robes, upon a noble Pede-'ſtal of admiral Workmanſhip, under 'a beautiful Canopy, ſupported by 'eight Columns of black and white 'Marble; the Pedeſtals and Capitals 'are gilt with Gold. She was Daugh-'ter and Heir to *James* the Vth, King 'of *Scotland*, and was beheaded in the '46th Year of her Age. King *James* 'the Iſt ordered another moſt ſuperb 'Monument to be erected for Queen '*Elizabeth*: It is of various Kinds of 'Marble gilt, much after the ſame 'Faſhion as that of *Mary* Queen of '*Scots*, with *Latin* Inſcriptions on 'each Side; the Subſtance of which is, 'viz. "To the eternal Memory of "*Elizabeth* Queen of *England*, *France*, "and *Ireland*, Daughter of King *Henry* "the VIIIth, Grand Daughter of King "*Henry* the VIIth, and Grand-Daugh-"ter to King *Edward* the IVth, Mo-

'her ſhining Reign.' See Note Page 14, in the Earl of *Monmouth*'s Memoirs, lately publiſh'd by the Earl of *Orrery*.

" ther of her Country, a Nurſing " Mother to Religion, and all Liberal " Sciences; ſkill'd in many Languages, " adorned with excellent Endowments " both of Body and Mind, and excel- " lent for Princely Virtues beyond her " Sex. Sacred to Memory! Religion " to its primitive Purity reſtor'd, Peace " ſettled, *&c.*—She died on the 24th " of *March*, 1602, in the 70th Year of " her Age, after having reign'd 44 " Years, four Months, and eight Days, " and is buried in a Vault under the " Tomb:" ' Where lies likewiſe Queen ' *Mary* the *Firſt*, commonly call'd ' Bloody *Mary**, who died the 17th ' of *November*, 1558, aged 43 Years. ' She reigned only 5 Years, 4 Months, ' and 11 Days. On the North Side ' of King *Henry* the VIIth's Chapel ' is another Monument ſurpaſſing for ' Beauty, Materials, and excellent Work- ' manſhip, all the reſt (except King ' *Henry* the VIIth's) in this Chapel, if

* In her Reign, no leſs than one *Archbiſhop*, four *Biſhops*, twenty-one Divines, and in all 277 Perſons, ſuffered Martyrdom for the Proteſtant Religion. Lord *Burleigh* makes the Number near 400.

' not

'not in the whole Church. It is ſur-
'rounded with ſeveral Statues of *Mars*,
'*Neptune*, *Pallas*, and *Venus*, as large
'as Life: There are alſo ſixteen Death's
'Heads of gilded Braſs. The Statues
'are all likewiſe of Braſs, and the
'Head of the Monument is raiſed to a
'vaſt Height, where are three Figures
'in a devotional Poſture, and above
'thoſe, four *Cupids*, with many Em-
'belliſhments up to the very Roof of
'the Chapel, of Carving or Sculpture,
'with Variety of Columns, *&c.* and in-
'finite other Figures, moſt curiouſly
'wrought in Stone, or burniſh'd Braſs,
'gilt with Gold. But what exceeds all
'the reſt, is the Braſs Statues of the two
'noble Perſonages for which this ſump-
'tuous Monument was erected, *viz.*
'*George Villiers* Duke of *Buckingham*,
'(who was ſtabb'd at *Portſmouth* by one
'*Felton*, a Lieutenant under his Com-
'mand in the 36th Year of his Age,
'*Anno Domini* 1634,) and *Catherine* his
'Dutcheſs. The *Shrine* of King *Edward*
'the Confeſſor is wonderfully magnifi-
'cent, inlaid with fine Stones: The upper
'Part of it was formerly of ineſtimable
'Value, being cover'd with Plates of
'Gold,

'Gold, and adorn'd with great Variety 'of precious Stones*. About the Middle 'of this *Shrine* ſtands a large Cheſt, 'bound about with ſtrong Bands of Iron, 'wherein, it is generally ſuppos'd, the 'Body of this King is ſtill preſerv'd. 'He reign'd 24 Years, and died the '5th of *January* 1065. It is remark'd 'of him, that he was a very pious, cha-'ritable, chaſte, and patient Prince: 'He was canoniz'd by Pope *Alexander* 'the IIId, in the Year 1163. This 'King was the firſt that ever touched 'for the Diſorder commonly call'd 'the *King's-Evil*. The next I admir'd 'for its Beauty, was a Monument of 'King *Henry* the IIId, which is really 'a moſt magnificent Tomb, admirably 'curious in the Workmanſhip, and in-'imitably rich in the Materials, the 'Side and End Pannels of the Table 'being of the moſt poliſh'd *Porphyry* ‡, 'of

* 'Direct thine Eyes round ſainted *Edward's* Shrine,
'On Earth as valu'd as *Peruvia's* Mine,
'If Royal Duſt were Gold; for here the Place
'Is pav'd with Princes and a regal Race.'

Mr. *Dart's Weſtminſter-Abbey*, a Poem.

‡ A kind of fine reddiſh Marble, ſpotted with white.

'of a clear red, and the Work round 'them *Moſaick* * of Gold and Scarlet; 'it was made of precious Stones, Jaſper, '*&c.* which *Edward* the Firſt brought 'with him out of *France*. The Mo-'nument is made in Form of an Altar, 'with three Aſcents; on the firſt where-'of is a plain Pedeſtal of grey Marble, 'wherein are ſeveral *Ambries* and '*Lockiers*, made uſe of in former 'Times to lay up the *Plate*, *Veſt-'ments*, and rich *Copes* belonging to 'the Altar of St. *Edward* before-men-'tion'd: But the other is the moſt ar-'tificial Compoſure and Frame of the 'fineſt coloured Marbles of various 'Sorts, and other Stones imitating 'thoſe on ſome Part of St. *Edward*'s 'Shrine, chequer'd and gilt, ſup-'ported by four twiſted Columns (one 'at each Corner) of ſpeckled Marble. 'The Statue of the King is of ſolid 'Braſs, gilt, as large as Life, in his 'Royal Robes. This Prince was alſo 'much celebrated for his Piety, Cha-'rity, and other Virtues, and after a 'happy Reign of 56 Years, died at

* A moſt curious Work wrought with Stones of all Colours, repreſenting Flowers, Fruits, *&c.*

Weſt-

'*Weſtminſter* the 16th of *November* '1272, aged 66. The next Monument 'we ſaw is that noble one of the illuſtri-'ous King *Henry* the Vth. The Tomb 'is encloſed in a beautiful Iron Skreen, 'on each Side of which is a Stair-Caſe, 'adorn'd with Images as big as Life. 'His Statue on the Tomb was made of 'Heart of Oak, plated over with Sil-'ver, and the Head was entirely of 'that Metal, with his Scepter, and 'other *Regalia*; * there was likewiſe a 'Plate of Silver which contained ſome '*Latin* Verſes, all which Silver, with 'the Head, were ſtolen away in *Crom-'well*'s Time: At each Side of his 'Head are two *Angels*, and at his Feet 'two *Lions*. Beſide which, it conſiſts 'of a great Variety of Figures, ſuch as '*Harts*, *Swans* with *Coronets*, *Palm-'Trees*, *&c.* and has on the *South* Side, 'the whole Solemnity of his Corona-'tion, and on the *North*, that of *Ca-'therine*, his Queen's, with the Images 'of the *Arch-Biſhops*, *Biſhops*, *Lords*, *&c.* 'Here are alſo two large Statues of mi-'tred *Abbots*, with divers other Images

* Enſigns of Royalty.

'of

'of devout Perſons of both Sexes. 'He was crown'd the 9th of *April*, '1413, and reigned nine Years, five 'Months, and thirteen Days: He died 'the laſt Day of *Auguſt*, 1422, aged '34 Years. There are many more ex-'treme fine Monuments, which I will 'ſend you a Deſcription of ſome other 'Time, and therefore I ſhall at preſent 'conclude, with my Siſter's, and Bro-'thers Duty to you, and beg you'll ac-'cept the ſame

'*From your ever-dutiful Son,*

'THOMAS BROWN.'

'P. S. Going into a Church t'other 'Day, near *Aldgate**, I diſcover'd a 'neat Marble Monument, with the fol-'lowing Inſcription, which, as it ſtrong-'ly intimates the Ingratitude of the 'World, to an inoffenſive, and emi-'nent Perſon, hope it will prove as a-'greeable to you, as it was to me when 'I read it. "Sacred to the Memory "of Mr. *Samuel Marſhal*, who was a "bright Scholar to the excellent Dr. "*Blow*, an admired, uſeful, and ſedu-

* St. *Catherine Cree-Church*, in *Leadenhall-Street*.

"lous

" lous Ornament to the Choir of St. " *Paul*; above eleven Years the exqui- " ſite *Organiſt* of this Church, and Maſ- " ter to other good *Organiſts*. His very " artful, ſolemn, and moving Compo- " ſitions and Performances, for and in " the Service of GOD, *&c.* tho' " through his Humility diſregarded by " himſelf, have deſervedly raiſed him a " great Name and Eſteem among the " beſt and moſt impartial Judges of " them. He was very unaffectedly " charitable, generous, faithful, ſincere, " neat, and amiable, *but ſuffered much* " *by Over-Credulity, Exceſs of Modeſty,* " *and Good nature, and by falſe Reports.* " Before his laſt languiſhing Illneſs, oc- " caſioned by Grief, he regained that " Spirit of Piety, for which he had " been early diſtinguiſhed, and ſo ended " his Life, as has cauſed Joy in " Heaven. As he was fervently pray- " ing for Bleſſings on us all, and juſt " had ſaid *Amen*, (the laſt Word he " ever ſpoke) he ſweetly and gladly " died in the Lord, *March* 11, 1713-14, " *Æ. S.* 27. His Body lies interred " under this Organ, expecting a glo- " rious Reſurrection to endleſs Bliſs."

CHAP.

CHAP. XXIII.

Henry *going one Sunday to an Evening* Lecture, *is pick'd up by a kept Miſtreſs in coming out of Church, who invites him to her Houſe, and entertains him in a moſt ſplendid Manner —Her artful Inſinuations in order to gain his Affections ——He diſcovers who ſhe was.*

WHILE Mr. *Shoot* and *Fanny* are preparing their Finery againſt the Wedding-Day, I ſhall relate an odd Freak which happen'd to *Henry*. He was naturally a very comely well-made young Man, and having bought a Pink Sattin Waiſtcoat, and a lac'd Hat, he look'd like any *Beau* juſt imported from *France*. *Henry* being thus ſprucely *rigg'd*, had a great Inclination one *Sunday* Night (whether out of Curioſity, or pure Devotion, I won't take upon me to determine) to go to St. *Paul*'s Church *Covent-Garden*; when coming out, after *Prayers* were over, a very

very beautiful Lady, of about two and twenty Years of Age, aſk'd him if his Name was not *Do-well*, for ſhe was poſitive ſhe had ſeen him ſomewhere or other. *Henry* knew ſhe was miſtaken, yet, being willing to ſee the Event of this Vagary, (for he was of a very amorous Diſpoſition, to which his *Salt-Water* Education had greatly contributed,) told her his Name indeed was not *Do-well*, but thought he had had the Pleaſure of being in her Company, but where he cou'd not readily recollect: So chatting as they walk'd along, the Lady came to her own Door, which was open'd by a Footman, in a fine light Cloth Livery, with a Gold Shoulder-Knot. *Henry* was going to wiſh the Lady a good Night, but ſhe inſiſted upon his ſtepping in, and he, not having Reſolution enough to withſtand the Temptation, followed her into a Drawing-Room, which was elegantly furniſh'd with Silver Sconces, Crimſon Damaſk Curtains, and every Thing elſe in an exceeding grand Taſte. While the Lady went out to order Supper, *Henry* was revolving on the Conſequences of this Intrigue, and began

began to be not a little alarm'd at what might accrue from it; concluding of courſe, that ſhe muſt be a *Courtezan*, and ſo had made uſe of this Stratagem to make a Property of him. What contributed to his Concern was, that he had not much Money in his Pocket, and therefore had Reaſon to fear he might be drawn into ſome Scrape, by being ſet upon by *Bullies*, which are Fellows who are kept on Purpoſe to extort Money from unwary Youth, ignorant of their Schemes, by pretending that the Women are their Wives: This *Henry* remember'd he had often been forewarn'd of. When the Lady return'd, ſhe told him ſhe was ſurpriz'd to ſee him appear ſo cogitabund, * and ſeating herſelf cloſe by him, laying her Hand careleſsly upon his Knee, enquir'd the Reaſon of his looking ſo grave, aſſuring him that he need not be afraid of any Thing diſagreeable happening to him there; for that ſhe was not ſuch a Sort of Perſon as he might ſuſpect her to be. The Servant came in with two Silver

* A Jocular Expreſſion for very thoughtful.

Salvers,

Salvers, one with *Savoy* and *Naples* Biſcuits, and the other with ſix Glaſſes fill'd with Wine; the Lady telling him, there was *Tokay*, *Claret*, *Frontiniac*, *Mountain*, *Sack*, and *Malmſey-Madeira*, and deſir'd he wou'd take his Choice, and after he had drank, bade the Footman put the Bottles and Glaſſes upon the Table, and retire. Then the Lady addreſs'd herſelf to *Henry* in the following Stile: 'Sir, 'when I firſt caſt my Eyes on you at '*Prayers*, I took you for a young Gen-'tleman whom I was formerly very 'converſant with, and therefore hope 'you'll excuſe the Miſtake. As I am 'confident you are too diſcreet ever to 'divulge what I am going to rehearſe, 'I ſhall make no Secret of acquainting 'you that my Name is *Man-love*, and 'that I am maintain'd by the Marquis of '*Dalliance*, who allows me 400 *l.* a Year, 'beſides many rich Suits of Cloaths, 'and other Preſents, and has lately 'bought me an extreme neat Chariot. 'The *Marquis* is now at his Country-'Seat, and will not return for a Month 'or thereabouts; wherefore when you 'have an Hour or two to ſpare, I ſhall

'always

'always be glad of your Company, for, 'with a Bluſh I ſpeak it, (holding her 'Fan before her Face,) there is ſome-'thing in you ſo like my firſt Admirer, 'whom I lov'd infinitely beyond any one 'upon Earth, that I cannot help own-'ing I have a very great Regard for you, 'even from this ſlight Acquaintance.'*

Thus

*That theſe *Ladies of Pleaſure* have not the leaſt Senſe of Honour or Gratitude, will manifeſtly appear from the following authentic Copy of a *Billet-Doux* ſent to the Editor of the *London Chronicle*, (publiſh'd *Auguſt* the 14th, 1759) by a Member of Parliament, which he found in a Pocket-Book in *Pall-Mall*, *viz.*

'Sir,

'As I was riding on *Monday* Evening, I 'overtook two Gentlemen walking towards *If-'lington*. The Perſon of one of them ſtruck me 'in a ſurprizing Manner: I ſaw them go in 'together to an Inn at *Iſlington*, which I think 'is the Sign of the *Angel*. I ordered my Foot-'man to enquire who one of them (yourſelf) was. 'He brought me Word that the Tapſter told 'him, that your Name was G. B. a famous '*Quack-Doctor*, in or near *Fleet-Street*.

'I have ſince made farther Enquiries of you, 'and find *all I wiſh is likely to be anſwered by you*: 'Sweetneſs of Temper, good Senſe, Spirit, and 'manly Courage; not to mention *a fine Baſs 'clear Voice*; and, as my Eyes convinced me, a '*noble Carriage and Perſonage*. *Believe me, Sir,*

'*I could*

Thus ſhe continu'd going on in that Strain, till the Man brought Word that Supper was ready, when *Henry* wou'd willingly have excuſed himſelf from ſtaying; but Miſs *Manlove* preſs'd him very much, and wou'd not admit of a Denial. Two Servants in Livery waited at Supper, and there were four large Wax Candles, in wrought Silver Candleſticks on the Table, which, with thoſe in the Sconces, made ſuch a glaring Luſtre, that *Henry* began to fancy himſelf in ſome *inchanted* Caſtle. There were almoſt all the Dainties which the Seaſon produc'd, ſo that he enjoy'd the delicious Banquet with a good *Gout*. When

'*I could fix my Heart on ſuch a Man, preferable* '*to all the Titles and Coronets in the World. I* '*am obliged to pretend to love many; they buy my* '*love; you ſhall have it Gratis: Let me once ſay* '*in my Life, I now am happy in my own Choice.*

'Pray, *worthy Sir*, meet me *next Sunday* at 'Breakfaſt at Eleven o'Clock (*the privateſt Hour* '*in that Day*) at *C——bury-Houſe. Love* will 'probably make me come firſt, ſo enquire for 'Mrs. *Mar—n:* But to you I ſubſcribe my real, 'and *well-known* Name. Fail not therefore, '*Charming Doctor*, to meet

'Your Admirer, *Kitty F——er.*'

Thurſday, March 29, 1759.

the

the Things were taken away, and they had drank two or three Glaſſes of Wine, Miſs *Man-love* began to enquire where his Parents liv'd, which he ſoon ſatisfied her in, and after converſing together concerning the Places of their Birth, he diſcover'd this Lady to be the ſame that Mr. *Julep* the Apothecary carried from *Manchester* with him, (whom he pretended was his Siſter,) and found ſhe had not been in *London* long, before the *Marquis* ſaw her at the *Playhouſe*, who ſent his Gentleman to her the next Day with a Letter which contain'd the aforeſaid Terms. *Henry* ſeeing ſhe dealt ſo unreſervedly with him, aſk'd her if ſhe was not under ſome Apprehenſion that the Nobleman's Affection for her might not hereafter abate: To which ſhe anſwer'd, ſhe did not conſent to live with him, till he had given her a Note of Hand, for allowing her 100 *l.* a Quarter as long as ſhe liv'd; and moreover, he had actually promis'd, when the *Duke* his Father ſhou'd die, he wou'd abſolutely marry her. It was now juſt Eleven o'Clock, ſo *Henry* begg'd Miſs *Man-love* wou'd excuſe his going, as his

Brothers

Brothers would wonder where he was ſo late: She ſhew'd ſome Reluctance at parting, but, as he purpos'd to wait on her ſoon again, ſhe ſuffer'd him to take his Leave of her; and here I hope the Reader will *ſuffer me to take my Leave* alſo for the preſent.

CHAP. XXIV.

Henry's *Brothers are much diſpleas'd at his ſtaying out ſo late—He tells them how he was detain'd, which occaſions* Thomas *to expatiate with him on the Danger of being inticed by lewd Women—Mr.* Shoot *and the three Brothers go to ſee* Woolwich *and* Deptford *Docks*; Greenwich *Hoſpital, the* Tower, *&c.*

WHEN *Henry* arriv'd at his Lodging, his Brothers were very angry with him for not coming home ſooner, eſpecially *Thomas*, who took him to Taſk pretty roundly; telling him, that he was afraid he had been in

in no reputable Company that wou'd detain him ſo late on a *Sunday* Night; Whereupon *Henry* told him, if he'd have Patience, he wou'd acquaint him with every individual Thing that had happen'd ſince he ſaw them laſt, and ſo rehears'd the whole Fact: At which his Brother, with great Warmth, cou'd not refrain from telling him, that he thought he had better Luck than he deſerv'd; for how did he know but he might have been decoy'd to ſome Houſe of ill Fame, and been robb'd. 'As to 'that, cry'd *Henry*, I was pretty ſafe, 'for I had but *Three Shillings* and *Four-* '*pence* about me.' *Thomas* made An- 'ſwer, "That was the more danger- "ous, for then you ran the Riſk of be- "ing abus'd, and perhaps murder'd, by "a Gang of Deſperadoes." *Henry* ſaid, 'the Perſon he went with, was a very 'handſome Gentlewoman, and dreſs'd 'exceedingly fine.' *Thomas* replied, "I "ſuppoſe you imagine they are all *Gentle-* "*Folks* that wear gay Cloathing." To which, *Henry* told him, 'You may think 'what you pleaſe of her, but I'm poſi- 'tive ſhe had a richer Gown on, than ''Squire *Talli-Ho*'s Lady wears on a

'*Sunday*; and you know the *Proverb*, '*Fine Feathers make fine Birds.*' "Aye, "answer'd *Thomas*, Such Sort of Crea-'tures as ſhe, have the Appearance of "*Gold-Finches*, but they are no more "than *Wag-Tails*: However, let 'em "be what they will, it is very danger-"ous having any thing *to do with them.*" 'Why, reply'd *Henry*, ſhe aſk'd me 'a civil Queſtion, and I thought it but 'Manners to return her a civil Anſwer: 'For certainly, the leaſt one can give 'People, is good Words.' "Yes, cry'd "*Thomas*, I wou'd have you give ſuch "Perſons good Words, but *nothing elſe.* "But don't you remember what the "experienc'd King *Solomon* ſaid, (who "had no leſs than 700 Wives, and 300 "Concubines,) *Give not thy Strength "unto Women, nor thy Ways to that "which deſtroyeth Kings.* * *For by Means "of a whoriſh Woman, a Man is brought "to* (want even) *a Piece of Bread.* † "*Her Houſe is the Way to Hell, going "down to the Chambers of Death.* ‡

* *Proverbs*, Chap. xxxi. Verſe 3.
† Chap. vi. Ver. 26.
‡ Chap. vii. laſt Verſe.

"Thus

" Thus the *Poet* alſo forewarns us,

" *Beware the dang'rous Beauty of the Wanton;*
" *Shun their Inticements: Ruin, like a Vulture,*
" *Waits on their Conqueſts:* *

Thus Sir *Walter Raleigh* tells us, " *That* " *howſoever a lewd Woman may pleaſe* " *a Man for a Time, he will hate her* " *in the End, and ſhe will ſtudy to de-* " *ſtroy him.*" *Henry* hearing this, ſhrugg'd up his Shoulders, and gave his Word and Honour that he'd never be ſeduc'd by any Woman whatever in that Manner, for the future.

While *Henry* was abſent on *Sunday* Night, Mr. *Shoot* had ſent Word, that if the three Brothers had a Mind to go to the Dock-Yards of *Woolwich* and *Deptford* the next Day, he wou'd attend them, and likewiſe ſhew 'em *Greenwich-Hoſpital*, and the *Park*. *Thomas* and *John* ſent Word by the Servant, that they ſhou'd be glad of his Company, and wou'd be ready at what Time he pleas'd. So accordingly he came about Ten o'Clock, and going to *Paul's-Wharf*, hired a Pair of *Oars*,

* *Otway's* Orphan, *&c.*

and went to *Woolwich*, and the other Places, where they were highly entertain'd with the Sight of the *Men* of *War* that were building, and ſome *India-Men**, which were then in the River *Thames*. They alſo ſaw the *Royal Sovereign*, a Firſt Rate *Man* of *War*, that had been built at *Woolwich* about ſix Years before, the Length of which is ſaid to be 174 Feet 6 Inches on the Lower Deck, and 50 Feet broad: The Charge of this Ship, with the Guns, Tackle, and Rigging, is computed at 60,000 l. Likewiſe the *Royal George*, built in the ſame Dock-Yard, which was finiſh'd in the Year 1715: It is 220 Feet long, 49 Feet 8 Inches broad, and in Height 66 Feet, and carries 116 Guns, the largeſt Ship ever built in *England* at that Time‡. They were alſo mightily delighted with the Painting in the Hall at *Greenwich Hoſpital*; and with the Situation of the *Royal Ob-*

* Ships ſo called.

‡ The *Foudroyant*, a *French Man* of *War* of 80 Guns only, (which was taken the Beginning of *April* 1758) is 8 Feet longer, and 3 broader than the *Royal George*, and 'tis ſaid ſhe carried 1100 Men.

ſervatory,

ſervatory, commonly call'd *Flamſtead-Houſe*, (erected by King *Charles* the IId. who furniſh'd it with all Sorts of *Mathematical* Inſtruments, on purpoſe for making *Aſtronomical* Obſervations,) which is at the Top of a high Hill in *Greenwich-Park*, from whence there is a gradual Deſcent quite down to the River. In coming through *Greenwich*, they obſerv'd the Church Door open, when going in, *Thomas* ſoon fix'd his Eyes on the Monument of the late inimitable Mr *Tallis*, the Reſtorer of *Engliſh Church Muſic*, and Organiſt of the *King's Chapel* to King *Henry* the VIIIth, King *Edward* the VIth, Queen *Mary*, and Queen *Elizabeth*. Upon a Plate of Braſs, faſten'd on a Stone (in the Chancel) were the following extraordinary *Verſes*, thus inſcribed in Old Letters:

Enterred here doth ly a worthy Wyght;
Who for long Tyme in Muſick bore the Bell:
His name to ſhew, was *THOMAS TALLYS* hyght,
In honeſt vertuous Lyff he dyd excell.
—He ſerv'd long Tyme in *CHAPP*--with grete prayſe,
Fower Sovereygnes Reygnes (a Thing not often ſeen)

I mean Kyng *Henry* and Prince *Edward*'s Dayes,
Quene *Mary*, and *Elizabeth* our Quene.
—He maryed was, though Children he had none,
And lyv'd in Love full thre and thirty Yeres,
Wyth loyal Spowſe, whos name yclipt was *Jone*,
Who here entomb'd, him Company now bears.
—As He did lyve, ſo alſo did he dy,
In myld and quyet Sort (O! happy Man)
To God ful oft for Mercy did he cry*,
Wherefore He lyves, let Death do what He can.

This Town contains about 1340 Houſes, and is ſaid to be one of the genteelleſt and pleaſanteſt in *England*, the Inhabitants being many of them of Note and Faſhion, who have ſerved Abroad in our Fleets and Armies.

They then went by Water to *Tower-Wharf*, and upon *Henry*'s expreſſing ſome Deſire of ſeeing the Curioſities in the *Tower* †, Mr *Shoot*, and the other

* I imagine this alludes to a famous *Anthem* of his, beginning, *I call and cry to thee, O Lord*, &c.

N. B. The Church in which this Monument was, has been rebuilt many Years.

† The *Tower* was anciently a Royal Palace, where our Kings, with their Courts, have often lodged; but at preſent 'tis made uſe of by the Government for the following Purpoſes, *viz.*

As

other Brothers went in. The firſt Things they were ſhewn, were the *Lions*, *Tygers*, *Leopards*, and other Wild Beaſts†: They afterwards were taken to the New *Armory*, where, on the Floor is a very large *Mortar*, which carries a *Bomb* of 5000 lb. Weight two Miles, and a curious *Gun* made for Prince *Henry**, eldeſt Son to King *James* the Iſt,

As an *Armory* for Warlike Stores; a *Treaſury* for the Jewels and Ornaments of the Crown; a *Royal Mint*, or only Place of Coinage for all *England*; a great *Archive*, to preſerve the ancient Records of the Courts of *Weſtminſter*, &c. and as the chief Priſon of *State*, to which the Nobility and Perſons of Note are committed, when charged with treaſonable Offences. It is a very ſpacious Building, (Part of which is ſaid to be built by *Julius Cæſar*) containing within the Walls about 12 Acres of Ground; and in Compaſs on the Outſide of the Ditch, it meaſures 3156 Feet.

† At *Trianon*, in the Park belonging to the ſplendid Palace of *Verſailles* in *France*, there is a *Menagery*, built by *Lewis* the XIVth, in the Form of a Caſtle; wherein all Kinds of curious Birds and Beaſts, of Foreign Countries, are kept: Amongſt which are Caſſawares, Oſtriches, Bittours or Bitterns, Pelicans, *Egyptian* Hens, *Arabian* Ducks, *China* Pheaſants, and ſeveral *Indian* Geeſe: Likewiſe *Indian* Cows, *Barbary* Goats, *Muſcovian* and *Polonian* Cats, a *Perſian* Camel, a Hog of the Empire of *Monomotopa*, and many other Beaſts, *&c.*

* "All Hiſtorians (ſays the Earl of *Orrery*,

Iſt, the Workmanſhip of which coſt 200 l. They then went up one Pair of Stairs, where was the *Armory* of Small-Arms, conſiſting of *Pikes*, *Bayonets*, *Carbines*, *Piſtols*, *Halberts*, and *Swords*, ſufficient for an Army of 100,000 Men, kept not only beautiful and clean, but in moſt admirable Order, forming various Kinds of Figures, ſuch as *Half-Moons*, *Suns*, the Front of an *Organ*, and many other Things. The next Place they

" before quoted) agree in giving an excellent and " exalted Character to Prince *Henry*. He was " certainly a moſt hopeful Prince. He died in " a lucky Hour for his Fame and Happineſs; " whilſt his Lawrels were freſh, and long be- " fore they could be blaſted by Envy, Malice, " Revenge, or, to comprehend all Hell in one " Word, by Party." See his Note to *Robert Cary* Earl of *Monmouth*'s Memoirs, before mentioned, *Page* 178.

" This Prince (ſays a late impartial Hiſtorian) " was ſo thoroughly convinced of the Influence, " which the Examples of great Perſonages, whe- " ther good or bad, have upon the Minds and " Lives of their Inferiors, that he reſolved to " improve every Hour of his Life, ſo as that " they might not only become profitable to him- " ſelf, but conducive to the Reformation and " Happineſs of others, that ſhould imitate his " Ways."

were

were introduced to, was the *Horſe-Armory*, where King *Edward* the IIId §, King *Henry* the Vth, VIIth, and VIIIth, King *Charles* Iſt and IId, and King *William* the IIId, with their Guards in Armour, and ſome of the Horſes, are likewiſe in Armory: Alſo, *Meduſa*'s* Head, repreſented with *Sabres* all round it. After this they ſaw the Ax which cut off the Heads of Queen *Anna Bullen* and the Earl of *Eſſex*. The Brothers ſeem'd almoſt tranſported with the many rich Curioſities at the Jewel-Office: Firſt, the *Imperial Crown*, which all the Kings of *England* have been crown'd with ever

§ He founded the *Order* of the *Garter*, and is reported to be wiſe and provident in Council, underſtood the ſeveral Languages of *Europe*, was of an exalted, glorious, and truly Royal Spirit, elegant in Speech, familiar and affable in Behaviour, magnanimous and courageous, apt for War, but a Lover of Peace, never puffed up with Proſperity, nor diſmay'd at Adverſity; devout to God, gracious to his People, true to his Word, loving to his Friends, terrible to his Enemies, a ſtrict Obſerver of his Faith and Honour. *Vide Barnes*'s Hiſtory of this *Prince*.

* One of the *Conſtellations* or *Signs* on the *Celeſtial Globe*; the Head has a vaſt Number of Snakes about it.

ſince King *Edward* the Confeſſor's Time. Second, the *Orb* or *Globe*. Third, the *Royal Scepter* with the Croſs, which have Jewels of great Value belonging to them. Fourth, the *Scepter* with the Dove. Fifth, St. *Edward*'s Staff, all of beaten Gold. Sixth, a rich *Salt-Seller* of State, the Figure of the *Tower*. Seventh, the Sword of *Mercy*, which is always carried between the two Swords of *Juſtice*. Eighth, the *Ampulla* or *Eagle* of Gold, which holds the Holy Oil that the Kings and Queens are anointed with. Ninth, the Golden *Spoon* that the *Biſhops* pour the Oil into, which has four Pearls in the broadeſt Place of the Handle, (theſe two laſt are Pieces of great Antiquity,) and ſeveral other curious Things, that are always uſed at Coronations. They alſo ſaw the rich *Crown* of State that his Majeſty wears to the Parliament-Houſe, which is finely embelliſh'd with divers large *Roſe* and *Table Diamonds*, and other *precious Stones*, and a great Quantity of Pearl; but it is moſt remarkable for a wonderful large *Ruby*, ſet in the Middle of one of the four *Croſſes*, eſteem'd worth 10,000 *l.*

Like-

Likewiſe another *Crown*, with a large *Emerald* ſeven Inches round; a *Pearl* ſuppos'd to be the fineſt in the World, and a *Ruby* of ineſtimable Value; and numberleſs other *Crowns*: Amongſt which was another very valuable one, made on Purpoſe for *Maria*, Queen to King *James* the IId, and worn by her at their Coronation; the Value of the Diamonds only amounted to 111,900*l.** with many other *Scepters*, *Rings*, *&c.* One *Thomas Blood*, an *Iriſhman*, in King *Charles* the IId's Reign, attempted to ſteal the Royal *Crown*, *Scepter*, and *Globe*, with the Aſſiſtance only of two or three other Fellows with long Cloaks, (himſelf being dreſs'd in a *Clergyman's* Habit,) who had carried them all out of the *Tower* before ever they were miſs'd, by wounding *Edwards* (the then Keeper of the *Crowns*, *&c.* who was fourſcore Years old) in ſuch a Manner as to leave him for dead. *Blood* was taken up for committing that, and

* The preſent King of *France*'s Crown has the ſuperb Diamond that was ſold by the late Governor *Pitt* to the *French* Court for 120,000 *l.* Sterling; it weighed 127 *Carats*. *N.B.* A *Carat* is four *Grains*.

ſeveral

ſeveral other notorious Crimes, but inſtead of being puniſhed for them, Hiſtory ſays, that the King ſettled 500 *l.* a Year in Land in *Ireland* on this Villain, and afterwards always treated him with great Freedom and Familiarity.* The *Ring* which the Kings wear when they are crown'd, is a plain Gold one, with a large *Table Ruby Violet*, wherein the Croſs of St. *George* is curiouſly enchaſed; and that which the Queens are crown'd in, has a large *Table Ruby*, and 16 other ſmall *Rubies* ſet all round it.

The laſt Place they were carried to was the *Mint*, where all the Money is coined. They all were exceſſively pleas'd with what they had ſeen, and thinking

* This verifies what *Juvenal* ſays,

——— *Multi*
Committunt eadem diverſo crimine fato;
Ille crucem prætium, ſceleris tulit, hic diadema.

"That equal Crimes unequal Fates have found;
"And whilſt one Villain ſwings, another's crown'd."

To which we may ſubjoin this Diſtich.

"O! partial *England*, great are thy Reproaches:
"Poor Whores are whipt, whilſt Rich Ones ride in Coaches."

"We

thinking Mr. *Shoot* was ſufficiently tired, they propos'd going Home.

As they were returning towards the City, who ſhou'd they meet but Mrs. *Julep* and her Huſband, both exceedingly well dreſs'd, who were going to take Places in the *Stage-Coach*, in order to go to *Mancheſter*: After converſing with them ſome Time, the two Brothers wiſhed them a good Journey, and ſo parted from them. When they came to the *Monument* *, they all agreed to go up to the Top, and were much taken with the extenſive Proſpect all over the

We read in the Life of *Salluſt*, an antient Hiſtorian, "That at *Rome*, little or no Diſtinc-"tion was made between a *Man* of *Merit* and "a *Raſcal*. They who had moſt Money were "careſſed; and Riches were Virtue, Reputation, "and every Thing." See a Tranſlation of that ſublime Author, by *John Rowe*, Eſq. page 6.

* This magnificent Column, which is 202 Feet high, was erected in Memory of the dreadful Fire of *London*, in the Year 1666, which conſumed 400 Streets, 13,200 Houſes, St. *Paul's* Cathedral, 89 Churches, ſix Chapels, *&c.* two of the City-Gates, *Guild-hall*, many Public Structures, Hoſpitals, Schools, Libraries, and a vaſt Number of ſtately Edifices. The Loſs which the Citizens ſuſtained by this Fire, according to the moſt moderate Computation, is ſaid to amount to *nine or ten Millions* Sterling.

City,

City, and the Variety of *Ships*, *Barges*, and *Boats*, that were upon the River.

They then called a Coach, and ſoon reached Mrs. *Lawn*'s, where they all ſpent the Evening in a moſt jovial Manner. Mr. *Shoot* ſtayed 'till Twelve o'Clock, and then went Home, and the three Brothers to their Lodgings, and ſlept exceeding well, being pretty much fatigued with their Jaunt; and therefore I ſhall not diſturb them 'till the next Chapter.

CHAP. XXV.

Thomas *receives a Letter from his Mother, wherein ſhe deſires Mr.* Shoot *to excuſe her coming to* London—*The Wedding is fixt to be in two Days Time—Mr.* Shoot *gives the Promiſſory* Note, *ſigned by his Father and himſelf, to* Fanny.

WHEN *Thomas* roſe the next Morning, the Woman of the Houſe where they lodged gave him a Letter, which ſhe ſaid the *Poſt-man* brought when he was out Yeſterday:

He

He ſoon found it was from his Mother, and contained the following Particulars.

'*Dear Son*,

'I Beg you'll tell Mr. *Shoot*, that I 'think myſelf infinitely obliged to 'him for the Honour he deſigns your 'Siſter *Fanny*, and myſelf, and alſo, 'for the many Kindneſſes he has ſhewn 'you, and your Brothers, and ſhould 'be glad to have it in my Power to make 'him amends for his great Condeſcen-'ſion; but as I have little Hopes of that, 'I ſhall always make it a Part of my 'daily *Prayers* that *Heaven* may pour 'down the choiceſt of its Bleſſings upon 'him, and preſerve him in Health and 'long Life, and that my deareſt Daughter 'may ever retain a grateful Senſe of that 'Generoſity and Benevolence, which 'he has ſo kindly beſtowed on her, and 'her Relations. Pray tell him likewiſe, 'that I'm ſorry I cannot poſſibly wait 'on him againſt the Day he intends to 'bleſs my dear *Fanny*; for alas! poor 'Lady *Worthy* is dangerouſly ill of a '*Pleuretic* Fever, and her Life is de-'ſpaired of, and will by no means ſuf-'fer me to be from her a Minute, Night

'or

'or Day; ſo I deſire you will let him 'know, that I heartily wiſh them both 'all the Joy and Proſperity imaginable, 'and preſent them my Bleſſing.

'Your Account of the *Monuments* are 'very acceptable to me, and I ſhall be 'glad when you write next, to ſend me 'ſome more of your Memorandums 'concerning them, or any Thing elſe 'which you think will be an Amuſe-'ment to your moſt loving Mother,

'ANNE BROWN.'

When *Thomas* had read the Letter, he carried it to his Siſter *Fanny*, who conveyed it inſtantly to Mr. *Shoot*: As ſoon as he had peruſed it, he ſent it back again to *Fanny*, and incloſed another Letter within it, wherein he earneſtly intreated her to be as expeditious as poſſible in getting the neceſſary Preparations ready, ſince ſhe found her *Mamma* was prevented from coming, and therefore he hoped that ſhe wou'd do all in her Power to haſten the happy Moment, which he now ſo impatiently wiſh'd for. In the Afternoon, Mr. *Shoot* came himſelf to *Fanny*'s Miſtreſs's, and aſk'd Mrs. *Lawn* when ſhe thought all

all the Things wou'd be ready; who told him, ſhe believ'd, in about two Days at furtheſt: So he drank *Tea* with Mrs. *Lawn*, *Fanny*, and her Brothers, and ſhew'd them the Promiſſory *Note* in behalf of *Fanny*, ſign'd by his Father and himſelf; which when *Thomas* and the other Brothers had read over, he gave it into *Fanny*'s Hand, and deſir'd ſhe wou'd keep it ſafe. Mr. *Shoot* being engag'd to ſpend the Evening at Home, the three Brothers accompanied him beſt Part of the Way, and return'd again to Mrs. *Lawn*'s. They all agreed after Supper to play a Game at *Cards*, when *Fanny* loſt almoſt every *Deal*; whereupon Mrs. *Lawn*, perceiving ſhe was a little concern'd about it, told her very jocoſely, that *the worſt Luck at Cards, the better in a Huſband*: This made *Fanny* bluſh, but her Brothers ſmile, and ſo I leave 'em facetious together.

CHAP.

CHAP. XXVI.

The three Brothers go to a Romiſh *Chapel, and are prodigiouſly affected at the ſolemn Deportment of the* Prieſt, *and the Devotion of the Congregation during the whole* Maſs—*Some Reflections on the Inattention of too many Church People at the Time of* Divine Service—*The Brothers go to ſee* Salmon's *Wax-Work, and* Bartholomew-Fair, *where* John *loſes his Handkerchief, and* Fanny *has her Pocket cut.*

THE Brothers Time for ſtaying in *London* beginning to draw near a Concluſion, they were willing to make the beſt Uſe of it they cou'd; ſo after Breakfaſt the next Morning, they ſet out for the *Sardinian* Ambaſſador's Chapel, in *Duke-Street*, near *Lincoln's-Inn-Fields*. When they went into the Chapel, a Woman came to them with a Chair each, which *Thomas* and *John* accepted of, but *Henry* drove through the Crowd, and kneeled down upon the Step at the *Altar* Rails, cloſe to a pretty Girl, about *Seventeen* Years of Age, who offer'd

offer'd him Part of her *Miſſal* (or *Prayer* Book) which was *Latin* on one Side, and *Engliſh* on the other. They were all ſtruck with ſuch a *Reverential Awe*, as neither of them had ever experienc'd before, at the decent Demeanour of the *Prieſt*, all the Time he was officiating at *Maſs*, and the ſerious Attention of the whole Congregation *. *Thomas* afterwards confeſs'd, that he had never ſeen ſuch

* A Gentleman, in his Deſcription of *Paris*, ſpeaking of the *Cathedral* called *Notre Dame*, has theſe Words: *The Muſic is very Awful and Solemn; and the Service celebrated with ſo much Decency and Regularity, that tho' I condemn their Superſtitions, I cannot but be ſeriouſly affected, when preſent at their Worſhip.* Mr. *Howell*, in his Volume of *Familiar Letters*, makes uſe of the following Sentiments, concerning the *Roman Catholic* Worſhip: " If a *Spaniard* ſhould go to " *Poland*, and a *Pole* ſhould travel to the fartheſt " Part of *Spain*, (he might have ſaid to any Part " of the known World, whereſoever that Re- " ligion is exerciſed) whereas all other Objects " may ſeem never ſo ſtrange to them in point " of *Lodging*, *Language* and *Diet*, though the " Complexion and Faces, the Behaviour, Garb " and Garments of Men, Women, and Children, " be differing, together with the very Air and " Clime of the Place; though all Things ſeem " ſtrange unto them, and ſo ſomewhat uncouth " and comfortleſs; yet when they go to God's " Houſe

ſuch an Appearance of Devotion in any of the Churches he had ever been in; but eſpecially at the Elevation of the *Hoſt*, (when a little Hand-Bell is always rung)

" Houſe in either Country, they may ſay they " are there at home: For nothing differs there, " either in *Language*, *Worſhip*, *Service*, or *Cere-* " *mony*; which muſt needs be an unſpeakable " comfort to either of them. 'Tis alſo a very " commendable Thing, that they keep their " Churches ſo cleanly and amiable; for the " Dwellings of the Lord of Hoſts ſhould be ſo: " Beſides, they keep them in conſtant Repair, " ſo that if but a Quarry of Glaſs chance to be " broken, or the leaſt Stone be out of Square, " it is preſently mended. Moreover, their Chur- " ches ſtand wide open early and late, inviting, as " it were, all Comers; ſo that a poor troubled Soul " may have Acceſs thither at all Hours to breathe " out the Pantings of his Heart, and the Ejacu- " lations of his Soul, either in Prayer or Praiſe: " Nor is there any Exception of Perſons in " their Churches, for the *Cobler* will kneel " with the *Count*, and the *Laundreſs* Cheek- " by-Joul with her *Lady*; there being no *Pews* " there to cauſe Pride and Envy, Contentions " and Quarrels, which are ſo riſe in our Chur- " ches." See his 36th *Letter*, Book IVth.

I wiſh I could ſay our Cathedrals and Churches were as well regulated, and taken Care of; it being notorious to any ſtrict Obſerver, that there are hardly any two of our *Choirs* that *chant* the *Liturgy* alike: And, tho' formerly the *Muſic* of the *Church*, *Chamber*, and *Theatre* were always

rung) the People all ſmote their Breaſts, bowing their Heads with that Humility and Contrition of Heart, that one would think they even ſaw their *bleſſed Saviour* and merciful *Redeemer* viſibly ſtanding before them: And not, as is too frequently ſeen at many of our Places of *Publick Worſhip*, where it is no uncommon, tho' an unſeemly Practice, to ſee ſome of the Audience ſitting, laughing,

ways performed very different from each other; yet now, they may with great Truth be ſaid, to be all united: As the *Theatric* Taſte prevails even in the *Church* and *Chamber*. Thus, as an eminent *Italian* Maſter takes notice, *where the Taſte is ſo deprav'd, what would make the Difference between the Church-Muſic and the Theatrical, if Money was received at the Church Doors?* See Signior TOSI's *Obſervations on the Florid Song*, Page 119 Nay, many of our Modern *Sermons* (as I lately heard an Orthodox *Divine*, with great Concern, declare,) ſeem rather calculated to amuſe, than inſtruct and edify: The Words GOD, HEAVEN or HELL, are ſeldom named in them; and, ſo exceedingly *Polite* are ſeveral of our *Miniſters*, that, if ever they ſpeak of the latter, it is with as much Caution, as a certain *Reverend Doctor*, that preached at Court ſome Years ago did, who called it a Place not fit to be named in ſuch an *auguſt* Aſſembly.

How many Pariſh Churches likewiſe do we ſee, with not only the Windows broken, but great Part of thoſe ſacred Places of *Divine-Worſhip* quite out of Repair?

and

and talking, in the midſt of the moſt ſolemn Parts of the *Liturgy*; whilſt others are bowing, curteſying, or taking Snuff, with as little Concern as if they were at a Play-houſe; as *Dick* ſays (in the *Miller* of *Mansfield*) *I have ſeen merry* Tragedies, *and ſad* Comedies; *Devotion at an* Opera, *and Mirth at a* Sermon: And I myſelf have often obſerv'd more Gravity, and Attention, at what is called a *ſober Game* of *Whiſt*, than at the Pronouncing of the *Abſolution* *. Such People wou'd do well, ſeriouſly to peruſe an excellent

* *Farquhar*'s Deſcription of the Curioſity ſhewn at ſeeing Strangers coming into Church, I think is very humorous, and not much foreign to this Subject. *The Appearance of a Stranger in a Country Church, draws as many Gazers as a Blazing Star; no ſooner he comes into the Cathedral, but a Train of Whiſpers runs buzzing round the Congregation in a Moment: —— Who is he? Whence comes he? —Do you know him? —Then I, Sir, tips me the Verger Half a Crown; he pockets the Simony, and inducts me into the beſt Pew in the Church: I pull out my Snuff-Box, turn myſelf round, bow to the Biſhop, or Dean, if he be the Commanding Officer; ſingle out a Beauty, rivet both my Eyes to her's, ſet my Noſe a bleeding by the Strength of Imagination, and ſhew the whole Church my Concern by my endeavouring to hide it:*

After

lent little *Treatiſe*, entitled, *Directions for a Devout and Decent Behaviour in the Publick Worſhip of God*, printed for the Society for promoting Chriſtian Knowledge. It was the uſual Saying of St. *Bernard*, when he entered the Church Door, *Stay here all my Worldly Thoughts, and all Vanity, that I may entertain Heavenly Meditations* *.

At the Time of the laſt Rebellion, in the Years 1745 and 1746, a Lady, whoſe Name was *Dauntleſs*, being at a Church in *London*, was accoſted by another Gentlewoman, call'd Mrs. *Fearful*, in the following Stile: 'Lard!

After the Sermon the whole Town gives me to her for a Lover, and by perſuading the Lady that I am dying for her, the Tables are turn'd, and ſhe in good Earneſt falls in Love with me, Beaux Stratagem, *Act* the IId.

* "Earneſt Deſires (ſays an Author) are really Prayers in their own Nature; ſincere "Wiſhes of the Heart for Grace are Prayers to "*God* for Grace; Prayer itſelf is nothing but "thoſe Wiſhes and Deſires put into Words, and "the firſt is the eſſential Part; *for there may be* "*Words uſed without the Deſire, and that is not* "*Prayer, but a Mockery of* God; but the De"ſires of the Heart may be Prayer, even with"out the Words." *Vide* a Book before-mention'd, entitled, *Religious Courtſhip*, page 80.

Mrs.

'Mrs. *Dauntleſs* arn't you frighten'd out 'of your Wits at the Thoughts of the '*Pretender*'s Coming?' "Not I in- "deed, anſwer'd Mrs. *Dauntleſs*, for I "don't apprehend that he'll do us Wo- "men any harm". 'Why to be ſure, 'ſaid Mrs. *Fearful*, we muſt all be '*Roman Catholics*'. "I'm very glad of "that, replied Mrs. *Dauntleſs*, for then "we ſhall have ſome Religion, whereas, "at preſent, we have not ſo much as "the Appearance of any". But to re- turn. It being the *Feaſt* of St. *Bar- tholomew*, the *Organ* play'd, and the Singers perform'd an exceeding fine Piece of *Muſic*, which *Thomas* was great- ly charm'd with, and ſaid he never heard any *Muſic* go ſo well before, by the *Parts* being kept ſo exactly together.* When *Maſs* was over, they went thro' *Fleet-Street* in their Way Home, and came to the Houſe where *Salmon*'s Wax- Work

* Whether our *Oxonian*'s Remark is juſt or not, thoſe who are acquainted with *Cathedral-Muſic* are the beſt Judges; for my own Part, I don't pretend to underſtand any thing of the Matter; but I have heard a Friend of mine (a Maſter of that *Science*) ſay, that tho' many Peo- ple think it very eaſy to ſing *Choir-Service*, yet even

Work is. While they were looking at old Mother *Shipton*, * and her Husband with his *Jug*, and ſeveral other Things in the Shop, a Man aſk'd them if they pleas'd to ſee the Curioſities up Stairs, which was only one *Shilling* each: They readily conſented, and were ſhewn the magnificent Tent of *Darius* King of *Perſia*, who was taken Captive by *Alexander* the Great, (about 320 Years before our *Saviour*'s Time;) wherein they ſaw his Mother, his Queen, and two Daughters, and the little Prince his Son, with their Attendants. Alſo the *Britiſh* Giants, King *Arthur*, and his Knights of the Round Table, with his fair Queen *Guinever*, whoſe Bodies

even the moſt common *Chaunts* require not only a Skill in *Muſic*, but great Care likewiſe in the Performing them; for if the *Harmony* of one *Note* falls upon another, the beſt *Chaunt* that ever was compoſed, muſt, by that Means, be rendered the harſheſt Jargon imaginable, as *Shakeſpear* charmingly expreſſes it.

——— *How ſow'r ſweet Muſic is,*
When Time is broke, and no Proportion kept.

RICHARD the IId.

* This Woman is ſaid to have written the *Prophecies* that go by her Name, many of which have already been fulfilled.

were found entire 400 Years after they had been buried *. The beautiful and chaſte *Suſanna*, and the two vicious Elders in the Garden, where is a large Rock enriched with Pearls, rich Stones and Corals: It contains ſix Caves, out of which is ſeen a *Hermit* moving, *Mermaids* waving, a *Satyr*, an *Æthiopian* Seaman, and ſeveral other Curioſities, all by Clock-Work. King *Henry* the VIIIth, introducing to Court *Anna Bullen*, to the great Mortification of Queen *Catherine*, his Royal Conſort, and Cardinal *Wolſey*. The lovely Princeſs *Andromeda*, Daughter of *Cepheus* and *Caſſiopea*, King and Queen of *Æthiopia*, who was chain'd to a Rock to be devoured by a Sea-Monſter, but was reſcu'd from its devouring Jaws by Prince *Perſeus*, who afterwards married her. The illuſtrious Queen

* King *Henry* the IId, being at *Monmouth* Caſtle in *Wales*, heard a *Druid*, or ancient *Bard*, in a Song under the Caſtle Window, deſcribe the Place of King *Arthur*'s Burial, (then unknown) upon which a Search was made, and the Coffin and Bodies of him and *Guinever*, (or *Geneüra*) his Queen, were found in the Church-Yard at *Glaſtenbury*.

Elizabeth,

Elizabeth, and one of her Maids of Honour, who is ſaid to have died by pricking of her Finger. The happy Union of the Red and White Roſes, in the healing Marriage of King *Henry* the VIIth, of the Houſe of *Lancaſter*, with the Princeſs *Elizabeth*, eldeſt Daughter to King *Edward* the IVth, of the Houſe of *York*. King *William* the IIId, and his Queen *Mary*, ſitting in their Coronation Robes, with the Princeſs Royal of *Orange*, Prince *Rupert*, the Duke of *Glouceſter*, and Princeſs *Mary* his Siſter. The Royal *Mauſolæum*, with her late Majeſty Queen *Anne*, of glorious Memory, lying in State, ſurrounded by ſeveral Mourners, Lords Spiritual and Temporal, with Guards and Attendants. *Margaret*, Counteſs of *Hennenburgh*, who was deliver'd of 365 Children at One Birth, occaſioned by the raſh Wiſh of a poor Beggar-Woman, who is repreſented aſking her Charity. The brave *Caractacus*, King of *South Wales*, who, to redeem his Country from the Bondage of the *Romans*, withſtood a mighty Army, but being at laſt defeated, after nine

Years noble Reſiſtance, was led in Triumph to *Rome*, where gaining the Emperor *Claudius*'s Favour, he lived a retired Life, and died in Peace. The chaſte Nuns of *Coldingham* in *Scotland*, who cut off their Noſes and Upper Lips to preſerve their Virginity, when the *Danes* invaded this Land*. Likewiſe the Hiſtory of *Merlin* † the *Britiſh* Conjurer; *Peter* the Wild Youth; and the lively Repreſentation of *Campbell* the dumb Fortune-Teller, which nothing but Life can exceed; and ſeveral other Perſons too numerous here to mention; beſides a great Variety of Birds, Beaſts, Fruits, and al-

* Some Hiſtorians ſay, that the *Daniſh* Soldiers were ſo much exaſperated at the Diſappointment of not enjoying the *Nuns*, that they, in Revenge, ſet Fire to the Monaſtery, in which every one of them periſhed in the Flames.

Vincentius Bellovacenſis tells us of an *Engliſh Nun*, who being for her lovely Eyes coveted by one of the King *Richards*, and by him demanded of the *Convent*, got both her Eyes pluck'd out, and ſent them to him as a Preſent, in a Diſh; with this Compliment, that *her Eyes were at the King's Service, but her Heart was to be only Chriſt's.*

† He lived in the Reign of *Vortegern*, above 1300 Years ago.

moſt all Sorts of Things in Wax. The whole compleatly fills four large Rooms, and deſerves the Notice of thoſe who admire ſuch Kind of Rarities. From thence they proceeded to Mrs. *Lawn*'s, where they were to dine: When Tea was over, Mrs. *Lawn*, *Fanny*, and all the Brothers, ſet out for *Bartholomew-Fair*, and ſaw the *Siege* of *Troy*, at one of the Great Booths, and afterwards went to *Fawkes*'s Booth, to ſee him perform his *Dexterity* of *Hand* and *Leger-de-main*, with *Cards*, and *Cups* and *Balls*, which appear to be transformed into Golden Eggs, Birds, and ſeveral other Things, to the Admiration of the Spectators. As they were coming through the *Cloiſters*, *John* miſſed his Handkerchief, for which his Siſter upbraided him for taking no more Care of it, as ſhe told him he had been cautioned ſeveral Times about it: But how was *John* pleas'd, when he found, as ſoon as *Fanny* came Home, that ſhe had a Hole cut in the Bottom of her Pocket, and not only loſt a new Silk Handkerchief, but alſo her *Purſe*,

wherein was about ten *Shillings*, and a Silver *Thimble*.

When they came to Mrs. *Lawn*'s, they found Mr. *Shoot* there, who told *Fanny* that his Father had desired Dr. *Godolphin*, the *Dean* of St. *Paul*'s, to perform the Marriage Ceremony to them, and they had appointed *Thursday* Morning exactly at Nine o'Clock. *Fanny* made no Reply, but gave a respectful Nod of Consent. Mr. *Shoot* drank a Glass or two of Wine, and then repair'd to the *Captain's*.

CHAP. XXVII.

Henry *and his Brothers have a very sharp Contest, upon his making several ill-natur'd Reflections on the* Singing Gentlemen *of St.* Paul's *performing their* Parts, *and his Dislike to their chanting the* Prayers.—Thomas *and* John, *going to that* Cathedral, *are highly diverted at the whimsical Mistake of an Old Country Woman.*

THE next Morning *Thomas* and his Brother *John*, proposed going to St

St. *Paul*'s, who were both extremely fond of *Cathedral-Duty*, and had been there divers Times before; but they cou'd not perſwade *Henry* to go along with them, for when they aſked him to go, he told them he had been there twice or thrice already, and could never perceive the leaſt Sign of Devotion, nor gueſs what they were about, or underſtand a ſingle Word they ſaid; and yet ſome of the Singers *roar'd* pretty near as loud as a Storm in the *Sound**, when the Wind blew from the *South-Weſt*; though others, on the contrary, of a milder Nature, were almoſt as ſilent as the Air in a *Dead Calm*, and ſeem'd as if they were afraid of burſting their *Bellows* †; adding, that when he went to Church, he choſe to ſay his *Prayers* without ſo much Interruption ‡. As to

* Part of the *Engliſh* Channel, near *Plymouth*.

† Straining their Lungs.

‡ Notwithſtanding our profound Critic is pleas'd to give himſelf ſo many Airs, I would by no Means be thought to depreciate thoſe Gentlemen who belonged to this *Cathedral* at that Time, ſince they were undoubtedly People of great Merit in their Profeſſion; moſt of them being educated under the late famous Dr. *Blow*,

to the ſinging of the *Pſalms*, *Hymns*, and *Anthems*, that, he ſaid, he approv'd of the major Part of which were very good Maſters of *Muſic*, and even the *Minor Canons* conſtantly ſung their *Parts* in the *Verſe Anthems*; and during all the Time that Dr. *Hare*, the late *Biſhop* of *Chicheſter*, was *Dean* of that Church, there were ſeldom leſs than *Twelve* or *Fourteen* Gentlemen belonging to the *Choir* attended, both Mornings and Afternoons, and ten Children, every one of which had a clean *Surplice* every *Sunday*, and were obliged to come to Church with their Hair neatly comb'd and powder'd, which really made a fine Appearance; beſides, they were kept in ſuch Decorum, that they even look'd like ſo many *Cherubims* and *Seraphims*. Two of the *Vicar's-Choral* (or Singing Gentlemen) had Degrees in *Muſic*, namely, Dr. *Turner*, and Mr. *King*, M. B and the *Choir* was ſo well regulated, that there were four Gentlemen to each *Part*, i. e. four *Contra-Tenors*, four *Tenors*, and four *Baſſes*: This I ſpeak from my own Knowledge, and for the Truth of which, I appeal to the preſent worthy *Sub-Dean*, the Rev. Mr. *Reyner*, who belonged to this *Cathedral* at the Time I am now ſpeaking of. This Regulation, in general, was not ſo much regarded at that Time, as it ought to have been, for in ſeveral *Cathedrals* where there were twelve *Vicars* belonging to them, it was a common Thing to have four *Contra-Tenors*, and eight *Baſſes*, without any *Tenors* at all, or but one at moſt: The Reaſon of this Inequality at thoſe Places, was, the *Deans* and *Chapters* not chuſing

of very well, but not the reſt of the *Service*; and as to People's coming into the

ſing proper Perſons as Vacancies happened; and that they did not regard the Merit or Uſefulneſs of the Candidates, ſo much as the Recommendation they brought with them, or *ſome other Motive*. Inſtances of that Kind were too frequent, though it was abſolutely the main Reaſon of *Church-Muſic's* being perform'd ſo imperfectly as it was then, in moſt *Cathedrals* in *England*, as I have heard many of the Old Members often mention. The following Story may ſerve as an Illuſtration of the Truth of this Aſſertion. A certain *Dean* of a *Cathedral* (ſome Years ſince) hearing a Candidate ſing an *Anthem* upon Approbation, took Notice to the *Canon* who ſat next him, that he had a moſt wretched Voice, and ſeemed to have no Ear. To which the *Canon* replied, 'he has the moſt *uſeful Voice*, Mr. 'Dean, of any of the Candidates *at an Election*, 'and a very *attentive Ear to proper Inſtruction*.' "Aye! ſaid the *Dean*; indeed the Man ſeems "to be a very decent well-behaved Perſon, and "as to his Voice and Ear, I don't at all doubt "but they will improve in a little while." Accordingly the *decent* Man was choſe, though there were three or four others, either of which would have been of much more Service to the Church, and probably would have performed every Branch of their Duty as *decently* as him that was elected. I know very well, it is the general received Opinion, that the Reaſon of *Cathedrals* being ſo deſtitute of good Performers, as they then were, proceeded from the *Deans*

the *Choir* juſt before the *Anthem* began, and going out directly after it was over, he thought it very indecent, and look'd as if they came on Purpoſe only for the Sake of the *Muſic* * All this was mere Sophiſtry, for the Truth of the Matter was, he wanted to go to the *Sardinian* Ambaſſador's Chapel again, to meet his lovely *Nun*, as he called her. *Thomas* was mightily irritated at *Henry*'s Speech, telling him, that his Diſlike to that Way of Worſhip proceeded from his not being uſed to it, and therefore it did not become him to exclaim againſt Things he could not comprehend: But *Henry* told him, he did not regard him in the leaſt, for that he would not go, let him ſay what he

and *Canons* not underſtanding *Muſic* themſelves, but that, I think, could not be the Caſe; for allowing that they did not underſtand *Muſic*, yet they might conſult ſome of the Members belonging to their *Choirs*; and ſurely there were, even then, Perſons ſufficiently qualified, both as to their Skill and Honeſty, to determine in the Choice of Candidates.

* I have been informed that ſeveral of the *Singing Gentlemen* themſelves, us'd frequently to go out of Church before the *Prayers* were over, but this I can ſcarcely credit.

pleaſed;

pleas'd; and that he himſelf went there only by Way of Amuſement, and concluded with ſaying, that for his own Part he ſaw nothing ſo mighty entertaining. Indeed, he ſaid, he thought it comical enough to ſee the *Bellows-Blower* blow the Organ with her Backſide *. *Thomas* reply'd, he was as rough as the *Element* he had been bred up upon, and it would be out of the Power of all the Lapidaries in the Kingdom to poliſh him, and ſo they parted. When *Thomas* and *John* had enter'd the *Choir*, they were greatly diverted at the humorous Conceit of an Old Country Woman. It ſeems this Woman had come into the *Choir* before any Perſon was there, and had, by Miſtake, ſeated herſelf in the upper *Stalls*, juſt above where the *Minor Canons* and the *Vicars* ſit, a Place where the Gentlemen only go, there being Galleries on Purpoſe for

* In the *North* Iſle there is a little Room, where the Woman blows the *Organ*, (and not, as all others are, either behind or on one Side of the *Organ* Caſe) which the late *Bellows-Blower* us'd to do, by jumping backwards upon the Poles or Handles of the *Bellows*, when they were gone a little Way up.

the

the Ladies. She had on a *High-crown'd* Hat, the Top of which was almoſt as lofty as many a Country Church Steeple; not one of the *Vergers* obſerved her till the *Pſalms* were begun, and therefore neither of them went to diſplace her till the *Voluntary* was playing: The *Dean's Verger* then going up, and holding out his right Hand, whiſper'd to her, and told her, he muſt deſire her to walk out; but ſhe liſt'ning to the *Organ*, which was *jigging* away merrily * *Tantivy*, miſtook his Meaning, and ſaid, 'Indeead Sor, I connor 'donce.' The *Verger* replied, *You muſt come out*; whereat ſhe cry'd, 'I 'preyar ya duu eſcaeſe ma, far indeead,

* I fancy if Gammer *Steeple-Crown* had heard ſuch *Light Muſic* for a *Voluntary*, as is played at ſome Churches at this Time, ſhe would not only have come out of her Seat, but been ready almoſt to dance on her Head.

This flighty Manner of Playing, the *Spectator* very humorouſly ridicules, in the 338th Paper, *Vol.* the Vth, Part of which I ſhall here take the Liberty to inſert. 'A great many of our 'Church-Muſicians (ſays he) being related to the 'Theatre, they have introduced in their fare-'wel Voluntaries, a Sort of Muſic quite foreign to

'deead Sor, I neever cod donce in me 'Lefe,' at the ſame Time raiſing her Voice ſo loud, that all the People in the *Choir* heard her, whilſt the *Minor-Canons* and *Vicars* could ſcarcely contain from burſting out with Laughter; and the Boys were tittering almoſt all the while: The *Dean* himſelf was greatly confounded at the Simplicity of the Woman, and ſent another *Verger* to him that was ſpeaking to her, to let

'to the Deſign of Church Services, to the great 'Prejudice of well-diſpoſed People. Thoſe fin-'gering Gentlemen ſhould be informed, that 'they ought to ſuit their Airs to the Place and 'Buſineſs; and that the Muſician is obliged to 'keep to the Text as much as the Preacher. For 'want of this, I have found by Experience a 'great deal of Miſchief; for when the Preacher 'has often, with great Piety and Art enough, 'handled his Subject, and the judicious Clerk 'has with the utmoſt Diligence culled out two 'Staves proper to the Diſcourſe, and I have 'found in myſelf and in the reſt of the Pew, 'good Thoughts and Diſpoſitions, they have 'been all in a Moment diſſipated by a merry Jig 'from the Organ-Loft.'

Thus ſays a late much-admir'd Poet:

Light Quirks of Muſic, broken and uneven,
Make the Soul dance upon a Jig to Heaven.

See Mr. *Pope*'s IVth *Ethic Epiſtle*, IId Book.

her

her alone; ſo ſhe continu'd in the ſame Place during the whole Service, and there I leave her to be better inſtructed. I ſhall conclude this Chapter with a Story of this Kind which happen'd at the *Cathedral* of *Lichfield* about ten Years ago: A briſk looking Sailor, dreſs'd in a ſhort Jacket and Trowzers, a very handſome *India* Handkerchief round his Neck, a neat Pair of Pumps, and a monſtrous large Pair of Silver Buckles, with both Arms acroſs, and a little Switch under his Left, came into the *Choir* while the *Abſolution* was reading; when looking round him, as if he was taking a Survey of the Place and the People, at laſt the *Organ* ſtruck up, at which the jovial *Tar* began to ſkip about for near a Minute, and then capering backwards out of the *Choir-Gate*, halloo'd out, *Merry be your Hearts, old Boys.*

CHAP.

CHAP. XXVIII.

Thomas *ſends his Mother a Deſcription of ſeveral* Cathedrals, *&c. with many Critical Remarks in Relation to ſome of the* Singers *performing the* Service *at thoſe Places.*

'*Honoured Mother*,

'I Hope it will not be altogether diſ-
'agreeable, during your Confine-
'ment with Lady *Worthy*, if I ſend you
'a ſhort Deſcription of thoſe *Cathedrals*
'which ſome of my Fellow Collegians
'and I ſaw, in a very pleaſant Tour,
'about two Months before I came
'here, to *Wincheſter*, *Saliſbury*, *Exeter*,
'*Briſtol*, *Glouceſter*, *Hereford*, and *Wor-*
'*ceſter*.

'I ſhall likewiſe give you an Account
'of ſome of the moſt remarkable
'Things we met with in our Journey.

'And firſt, The *Cathedral* of *Win-*
'*cheſter* is a Grand Edifice, but the
'Pillars being vaſtly large, make the
'whole

'whole Building look very heavy. 'Amongſt many fine Monuments of 'Noblemen and others, there is a mag-'nificent one of *William Patten*, alias '*Wainfleet*, Founder of *Magdalen* Col-'lege in our Univerſity, Lord High 'Chancellor of *England*, and Biſhop of '*Wincheſter* in 1459, who is repreſented 'in his Pontificals. Likewiſe the Tomb 'of King *William Rufus* *, who was 'accidentally ſlain with a Bow and 'Arrow, in *New-Foreſt*, in *Hampſhire*, 'by Sir *Walter Tyrrel*, a *French* Knight, 'as they were Hunting a Stag, and was 'interred near the High-Altar; with 'many other ſumptuous Monuments of 'ſeveral *Biſhops*; particularly thoſe of 'Biſhop *Poore*, Founder of that Church; 'and of Dr. *William Long*, commonly 'called *William* of *Wickam*, or *Wyke-'ham* †, ſome Time *Biſhop* of that 'See, and Founder of the College there,

* He built *Weſtminſter-Hall*, and died the 2d of *Auguſt*, 1100, in the 44th Year of his Age, and about the 13th of his Reign.

† This beneficent *Prelate's* Croſier, which is near ſeven Feet long, is ſtill preſerved beautiful and entire, at *New-College* in *Oxford*; though it muſt be at leaſt 400 Years old.

and

'and that of *New College* alſo in our 'Univerſity. There is likewiſe a very 'fine Monument of Cardinal *Beaufort*, 'in his Robes and Hat; and the Tombs 'of ſeveral other *Cardinals*, with two 'remarkable ones of two *Romiſh* 'Prieſts, who preſumptuouſly try'd 'to faſt forty Days, in Imitation of 'our *Bleſſed Saviour*, but were ſtarved 'to Death long before the Expiration 'of that Time, and are ſhocking *Me-* 'mentoes of *Divine Juſtice*, for their Pre- 'ſumption. The Altar is a delightful 'Piece of Architecture in the *Gothic* 'Taſte, as well as all the *Biſhops* and 'Cardinals Tombs. Upon the Walls, 'a little above a Story high, on each 'Side of the *Choir*, are ſeveral Iron 'Cheſts finely painted, which contain 'the Bones of a great Number of *Saxon* 'Kings and Queens, two *Daniſh*, and 'two *Norman* Kings; and in a little 'Place, are other Cheſts, with more 'Bones, Hair, &c. of remarkable Per- 'ſons formerly buried there. The 'Church is 345 Feet long, and 87 'broad; the Nave meaſures 300 Feet, 'and is ſuppoſed to be the largeſt in 'England.

'*England*. The *Eaſt* and *Weſt* Windows are fine painted Glaſs, but the former is much the moſt beautiful, and contains the Portraitures of ſeveral *Saints* and *Biſhops* of that Church. In the Middle of the *Choir* is a moſt noble *Eagle* with expanded Wings, on a Pedeſtal all of Braſs, where the Leſſons are read. The Aſcent to the *Altar* is by Marble Steps, and the Pavement is exceeding curious, being inlaid with different colour'd Marble in various Figures. There is alſo a very ancient *Font*, at leaſt as old as the *Saxon* Times: 'Tis of Black Marble, and on the Sides are *Baſs Reliefs* *, repreſenting the Miracles of ſome Saint belonging to that Church. The *Biſhop*'s Palace, and the *Dean*'s Houſe are noble Buildings. The Cloſe is very ſpacious, with pleaſant Walks, and Rows of Trees on each Side. I did not obſerve any Thing very extraordinary in the *College*, except a pretty large Chapel with an *Organ* in it, and the Hall. In the

* Little Figures that project about an Inch from the Marble.

'Quadrangle

'Quadrangle is the Arms of the Foun-
'der, with this *Motto* under it, *Manners*
'*makyth Man.*

'There are belonging to that *College*,
'a Warden, ten Fellows, two Maſ-
'ters, ſeventy Scholars, three Chap-
'lains, three Clerks, one Organiſt,
'ſixteen Choriſters, and other ſtatutable
'Servants.

'Not far from the *Cathedral* is the
'Shell of an elegant Palace, begun by
'King *Charles* the IId, and deſigned by
'Sir *Chriſtopher Wren*, which, if finiſh'd,
''tis thought would have been one of
'the grandeſt Structures in *Europe*. It
'ſtands on ſo great an Eminence, that
'from the Windows of the firſt Story,
'we ſaw, without a *Teleſcope*, Part of
'the Iſle of *Wight*, and the Surface of
'the Sea. The two Wings of the
'Palace anſwer exactly to the *North*
'and *South* Iſles of the *Cathedral*, and
'the Grand Entrance to the *Weſt* Door
'of the Church; and the original De-
'ſign was to have had two handſome
'Streets of Houſes for Noblemen, quite
'down to the *Cathedral*. In each
'Wing of the Palace there was to be
a mag-

'a magnificent Chapel, one for the 'King, and another for the *Queen* *. 'All the Rooms on the firſt Floor are '30 Feet ſquare, and 20 high. There 'was likewiſe to have been a large Cu-'pola on the Top of each Wing, which 'were to be 50 Feet above the reſt of 'the Building; from whence, 'tis ſaid, 'the Ships at *Spithead* might eaſily be 'ſeen, though the Diſtance (I ſuppoſe) 'cannot be leſs than thirty or forty 'Miles at leaſt. The *South* Side is 216 'Feet, and the *Weſt* Front 326; there 'has been upwards of 25,000 l. laid 'out on it already.

'Her late Majeſty Queen *Anne* went 'to view that noble Edifice, and was 'greatly delighted with it: She had 'ſettled it upon her Royal Conſort 'Prince *George* of *Denmark*, with *Ken-'ſington* Palace, and 100,000 l. a Year 'for his Life, in Caſe he ſurvived her.

'Near the Palace is the *Caſtle* Hall, 'where the *Aſſizes* are held; at the

* This Princeſs, whoſe Name was *Catherine*, was Daughter to Don *Juan* IVth, King of *Portugal*, and had for her Portion 300,000 l. Sterling, beſides the City of *Tangier*, and the Iſland of *Bombay* in the *Eaſt-Indies*.

'*Eaſt*

'*East* End of which, 'tis pretended, is 'the famous *Round Table* of King '*Arthur*, with his Picture at the Head, 'and the *twenty-four* Places painted 'where his valiant *Knights* ſat round it. 'The Table is fix'd up againſt the Wall 'about a Story and half above the 'Ground, with the Names of all the '*Knights* before-mention'd, a Piece of 'great Antiquity *. The City, ac-'cording to ſome Hiſtorians, is ſaid to 'have been built 900 Years before the 'Birth of *Chriſt*: However this be, it 'is generally ſuppos'd to be famous in 'the Times of the *Romans*, and ſome 'imagine the *Emperors* had their Impe-'rial Weaving-Shops there; alſo that 'their Armies and Navies were ſup-'plied from thence with Apparel, Sail-'Cloth, &c. But this muſt be only 'Conjecture. From thence we went 'to *Saliſbury*, which is a very neat 'City, having in moſt of the Streets a 'little Rivulet of clear Water running 'on each Side, about a Yard deep, and

* King *Arthur*'s Knights of the *Round Table*, are ſaid to be the moſt ancient *Order* of any in the World.

'near

'near as wide. The Market-Place is 'very ſpacious, wherein are ſeveral 'handſome Houſes, and the Town-'Hall. The *Cathedral* (which was 'forty-two Years in Building, and 'was conſecrated by *Boniface*, Arch-'biſhop of *Canterbury*, *September* 30, '*Anno* 1258, King *Henry* the IIId, 'and many of the Nobility being pre-'ſent) is reckoned, from the Smallneſs 'of the Pillars, to be ſhockingly beau-'tiful, (if I may ſo expreſs myſelf) for 'they really ſeem incapable of ſupport-'ing the enormous Weight that is upon 'them. The Spire is a great Curioſity, 'being 410 Feet high, and is the 'higheſt (as I have been told) in the 'Kingdom; but as it was thought to 'be too weak to contain Bells, a Bellfry 'is erected for them at a ſmall Diſtance 'from the Church. There are ſaid to 'be as many Pillars and Pilaſters as 'Hours in the Year; Windows as 'Days; Doors as Weeks; and Gates 'as Months. There is likewiſe one of 'the largeſt, and moſt lofty *Organs* in '*England*. The *Biſhop*'s Palace, and 'the *Dean*'s Houſe, are very ancient

Fabrics.

'Fabrics. The Tower and Spire were 'added after the Church was finiſhed. 'There is a Fair always kept in the 'Cloſe every *Whitſun* Holidays.

'The next *Cathedral* we went to 'was *Exeter*, which, though it is 'ſaid to be 400 Years in Building, is 'ſo regular, that it ſeems to be the 'Work of one Perſon. It is a moſt 'noble Piece of *Gothic* Architecture, 'vaulted throughout, and is 300 Feet 'in Length, and 75 in Breadth; has a 'Ring of ten Bells, reckoned to be 'the largeſt in this Kingdom; and an '*Organ*, the biggeſt Pipe of which is 'fifteen Inches Diameter, which is 'two Inches larger than that of the ce-'lebrated *Organ* at *Ulm*, in *Germany*, 'and will hold a *Tun* of Liquor; many 'of the Pipes, being too heavy to be 'contain'd within the *Organ-Caſe*, are 'placed in Pillars of the Arch on each 'Side the *Organ-Loft* *. The City

* The Reverend Mr. *Ray*, in his Travels, ſays the largeſt *Organ* he ever ſaw, was that at *Lucern*, (in *Switzerland*) into the Hollow of the greater *Pipes* of which a Man might very well creep. *Page* 366.

'contains

'contains 15 Pariſh-Churches, and its 'Situation is ſo pleaſant and convenient 'for Trade, that it occaſions a great 'Reſort both of Gentry, Merchants, 'and Mechanics; particularly for that 'Branch of Woollen Manufactory call-'ed *Serges*, and ſuch-like Stuffs, which 'they export in vaſt Quantities. On the '*North* Side, there remains a Caſtle fa-'mous for its Antiquity, which com-'mandeth the whole City, having a 'delightful Proſpect to the Sea, and all 'round the Country for many Miles. 'It is ſaid to have been built by ſome of 'the Kings of the *Weſt-Saxons* for their 'Place of Reſidence; but a great Part 'of the Buildings is much decayed, 'though the Aſſizes, Quarter Seſſions, 'and County Court, are ſtill kept there.

'From *Exeter* we went to *Briſtol*, a 'large, populous, and great Trading 'City; where is a handſome Stone-'Bridge with Houſes on both Sides, 'making a Street like that of *London-'Bridge*, but nothing near ſo broad. 'There is likewiſe a moſt convenient '*Key*, which extends itſelf to two of 'the moſt principal Parts of the City, 'in Form of a V, and is look'd upon

'to

'to be one of the fineſt in *Europe*. '*Queen's-Square* is a delightful Place, 'with a Statue of King *William* the 'IIId, on Horſeback, in the Middle, 'which coſt near 350l. The *Cathe-* 'dral ſeems to be not ſo elegant as 'many others, though we had but lit- 'tle Time to examine it; but the *Mer-* 'chants Hall is a very commodious 'Structure, neatly adorn'd and fur- 'niſhed.

'From thence we ſet out for *Glou-* 'ceſter, and ſaw that noble *Cathedral*, 'built in 1047. The Tower is very 'ſtately, juſtly admired for its rare 'Workmanſhip, and extraordinary Set 'of Bells, the greateſt of which weighs '6000lb *. The Body of that Church 'is very plain, and looks extremely 'heavy, the Pillars being immenſely 'large, but the *Choir* is elegant, beyond 'Conception: The Cloiſters are like- 'wiſe exceedingly curious, adorned 'with fine Ceilings and other Orna- 'ments. King *Edward* the IId †, (who

* The largeſt Bell at *Exeter* is juſt 100 lb. Weight heavier than that.

† The *South* Iſle was rebuilt by the Offerings which devout People made at his Shrine, and

'(who was moſt inhumanly murder'd 'at *Berkley* Caſtle, *October* 13, 1327) lies 'buried there in an Alabaſter Tomb; 'as doth alſo *Robert Cort-hoſe*, or '*Short-hoſe*, Son of *William* the Con-'queror, and Duke of *Normandy*, be-'fore the *High-Altar*, in the Midſt 'of the Church, in a wooden Tomb, 'with his Coat of Arms painted, and 'upon it his Effigies, in *Iriſh* Oak, 'croſs'd-legg'd, like a *Jeruſalem* 'Knight. In that *Cathedral* is a Whiſ-'pering-Gallery like that at St. *Paul*'s, 'in *London*.

'The City was formerly ſurrounded 'with ſtrong Walls and Works; but 'for the Inhabitants obſtinate Oppoſi-'tion to King *Charles* the Iſt, they have 'ſince been demoliſhed; as alſo were 'five of the Pariſh-Churches, at the 'Time of its being beſieged by the '*Royaliſts*. There are ſeveral Hoſpi-'tals, Schools, *&c.* both for teaching 'and maintaining the Poor of both 'Sexes, as well young as old.

were ſo large, that, 'tis ſaid, if they had been all expended on the Church, it might have been built from the Ground, ſo great a Reſpect was paid to the Memory of that injur'd Prince.

The

'The *Cathedral* at *Hereford*, which 'was built in King *William* the Con-'queror's Reign, (though ſome Hiſto-'rians date the Rebuilding of it, not till 'King *Henry* the Iſt Time; and others, 'about the Year 1079) has a very neat 'Spire, and is a beautiful and majeſtic 'Fabric, adorn'd with divers Monu-'ments of ancient Prelates and Abbots. 'There is at that Church a Cuſtom 'which I never heard of at any other 'Cathedral, which is, that every One 'of the *Singing Gentlemen* are in Or-'ders, and dine in Common, as at our 'Colleges. In the *Vicars* Hall, in a 'Gallery over the Weſt Door, is a 'handſome *Organ* for the private Uſe 'of the *Vicars*. Though the City lies 'low, yet the *Biſhop's* Palace, the *Dig-'nitaries* Houſes, and thoſe of the '*Vicars*, are pleaſantly ſituated. At 'that *Cathedral*, and at *Glouceſter*, as 'well as at ſome others where I have 'been, they always *chaunt* the *Service* 'without the *Organ*, every *Wedneſday* 'and *Friday*, which gives the *Organiſts* 'an Opportunity of attending their 'Scholars out of Town.

'From *Hereford* we had an agree-
'able Journey to *Worceſter*, which is
'a pretty, large, and pleaſant City,
'wherein are 12 Pariſh-Churches, be-
'ſides the *Cathedral*, which, though
'plain, is a capacious Building. King
'*John* (who granted *Magna Charta*, or
'the Great *Charter* of the Liberties of
'the Nation, to the Barons, or chief
'Lords of *England*, in the Meadow
'called *Rumney-Mead*, or *Runnemead*,
'between *Egham* and *Windſor*, *June*
'the 5th, 1215, and was Father to
'King *Henry* the IIId) lies buried there
'in a Tomb of white Marble, as alſo
'Prince *Arthur*, eldeſt Son to King
'*Henry* the VIIth, in a Tomb of
'*Jett* *, with theſe Lines on his Mo-
'nument:' "Here lyeth buried Prynce
"Arthure, the firſt begotten Son of the
"righte renowned Kinge Henry the
"Seventhe, whiche noble Prynce de-
"parted out of this tranſytori Lyfe, in
"the Caſtle of Ludlowe, in the Seven-
"tennth Yere of his Fathers Raygne,
"and in the Yere of oure Lorde God,

* A hard, brittle Stone, that, when poliſhed, is of a moſt curious Black Colour.

"On

"On Thouſand Five Hundred and "Two*." 'Twas in that City the 'fatal Battle was fought in 1651, that 'forced King *Charles* the IId to quit 'the Kingdom, after he had ſecreted 'himſelf for the Space of ſix Weeks.

'I ſhall ſend you a compleat Ac-'count of the Noblemen's Seats, and 'the other Curioſities we met with 'when I get to *Oxford* again, and ſhall 'conclude this Letter with ſome *Witti-'ciſms* which we collected in our Tra-'vels, for your preſent Amuſement.

'At one of the *Cathedrals* where we 'were, One of the *Vicars* attempted to 'ſing an *Anthem*, taken out of the 104th '*Pſalm*, at the 33d *Verſe*, which begins, '*I will ſing*, &c. when a Gentleman 'whiſpered the *Reſidentiary* who ſat 'next him, ſaying, *he thought the Man 'ought to be aſhamed to tell ſuch a Lie in 'the Church*: At the ſame Time ano-'ther Perſon pulled the Singer by the 'Sleeve of his *Surplice*, and told him, '*he had better let it alone*. At another '*Choir*, a Fellow, who had a moſt abo-'minable Way of Singing, began a *Solo*

* He died at 17 or 18 Years of Age.

'in an *Anthem*, thus, in a very *affected* 'and *affecting* Manner, and ſadly thro' 'the Noſe; *Amang they Gads theare is* 'nan lick they, O Lord: Theare is nat 'own that can duu as thou duuiſt *. (*Pſalm*

* This vicious Pronunciation puts me in Mind of the *Lieutenant* in *Roderick Random*, (*Vol.* the IId, *Page* 199) who pretended to ſing the following Song out of Mr. *Milton*'s *Comus*, ſet by Dr. *Arne*.

"Would you taſk the Moon-ty'd Hair,
"To yon flagrant Beau repair;
"Where waving with the popling Vow,
"The bantling Fine will ſhelter you, &c."

The Original is thus:

Would you taſte the Noon-Tide Air?
To yon fragrant Bow'r repair;
Where woven with the Poplar Bough,
The mantling Vine will ſhelter you, &c.

That Players and Singers upon the Stage, ſhould be ſo particularly careful as they are in ſpeaking their Words properly, and yet that the Members of *God*'s Houſe ſhould be ſo negligent in that Point, is certainly very unaccountable. Signior *Toſi*, a famous Teacher, and Compoſer of *Muſic*, gives this neceſſary Caution to Singers. *Beſides the* Pronunciation, *Care ſhould be taken that the Words be uttered in ſuch a Manner, without any Affectation, that they be diſtinctly underſtood, and no one Syllable be loſt; for if they are not diſtinguiſhed, the Singer deprives the*

'(*Pſalm* 86, *Verſe* the 8th) when a 'young Spark ſpoke, juſt loud enough 'to be heard, *No! nar theare is nan 'lick they: Nar is theare own that can 'ſing ſo bad as thou duuiſt.* At another '*Cathedral* one of the *Lay-Vicars*, in-'ſtead of ſaying (at the latter End of 'the four firſt Verſes of the *Litany*) '*Have Mercy upon us miſerable Sinners*, 'ſaid, *Have Mercy upon us miſerable* 'Singers *. The ſame Perſon at-'tempted to ſing, *I was glad when they*

the Hearer of the greateſt Part of that Delight which vocal Muſick conveys by Means of the Words. For, if the Words are not heard, ſo as to be underſtood, there will be no great Difference between a Human Voice and a Hautboy. This Defect, tho' one of the greateſt, is now-a-days more than common, to the greateſt Diſgrace of the Profeſſors and the Profeſſion; and yet they ought to know, that the Words only give the Preference to a Singer above an Inſtrumental Performer, admitting them to be of equal Judgment and Knowledge. See his *Obſervations on the Florid Song*, Page 58. This Book contains many uſeful Remarks.

* A Clerk who had been ſomewhat ill-us'd by the Singers of his Pariſh, happen'd to make a Miſtake (not unlikely for the Purpoſe) in reading the 6th *Verſe* of the Iſt Pſalm; when, inſtead of ſaying, *neither the Sinners in the Congregation of the Righteous*, read, *neither the* Singers *in the Congregation of the Righteous.*

'*ſaid unto me, &c.* (the CXXIId '*Pſalm*) but began it in a moſt dolo-'rous Manner; upon which, an arch 'Wag ſpoke to him, and told him, he 'fancied he meant *ſad*, not *glad*. One 'of the Singers in that *Choir* quaver'd 'out all the *Amens*, and the End of 'every Sentence, juſt like a *Poſt-Boy* 'blowing his Horn *: And another 'of

* This Practice is but too common, even now, at many *Cathedrals*; but I appeal to the Judgment of any diſcreet Perſon whatever, whether there is the leaſt Shadow of *Devotion* in that Manner of *Chanting* the *Prayers*, &c. as all muſt allow it to be *Sound without Senſe*: Nay, ſo far from it, that I verily believe it was one of the principal Reaſons why the preſent worthy *Dean* of *Worceſter* aboliſhed the *Chanting* of the *Liturgy*; ſo that it is now read in the *Parochial* Way there, as well as at ſome other *Cathedrals*.

Indeed it's a great Rarity to meet with any one, who has an agreeable Voice, that does not contrive ſome ſuch Method as this to ſhew it: But, as we ſay, *There's a Time for all Things*.

I knew a Lady who had a beautiful white Hand, and generally wore ſeveral valuable Rings, that whenever ſhe was in Company, always feigned having the Tooth Ach, and was continually ſpreading it over her Cheek, on Purpoſe to diſplay them to the greateſt Advantage. 'Tis pretty much the ſame with reſpect to Perſons endued with the Talent of Talking well; who, in Order to ſhew their Eloquence, commonly engroſs

'of them began an *Anthem*, (taken out 'of the XXth *Pſalm*) *We will rejoice*, '*&c.* with a Sort of a ſhivering *Shake*, '*We-he-he-* like a Horſe neighing. 'There was likewiſe a very *wonderful* 'Genius, who was bellowing out, like 'a *Town-Bull*, *As for* Singers, *they ſhall* 'be conſuumed *out of the Earth*: '(*Pſalm* CIVth, laſt *Verſe*,) when a 'Perſon, in a loud Whiſper, ſaid, *It's* 'no Matter how ſoon, if they are no bet-'ter Singers than yourſelf, for I'm ſure 'it will be no Loſs to the Community. 'We obſerv'd at one or two of the *Ca-'thedrals*, that the *Creed*, *Lord's Prayer*, 'and the *Reſponſes*, were left to the 'Lads *; ſo that I ſuppoſe thoſe Gentlemen

groſs the whole Converſation to themſelves. Thus natural is it for People poſſeſs'd of any Beauties, or Perfections, to take all Occaſions of ſhewing them.

* I have often been ſurpriſed to ſee at ſome Pariſh-Churches, ſcarcely any of the Congregation join in ſeveral Parts of the *Service*, though they are ordered by the *Rubric* ſo to do: Nay, what is more extraordinary, I was once at a Church where there was a very numerous and genteel Audience, and a vaſt Number of *Charity* Children of both Sexes, and yet, neither the People, or the Children, even ſo much as at-

'tlemen think it enough for them to 'ſing *Praiſes* unto GOD, without 'praying to him. This preſently brought 'to my Remembrance the following 'Satirical Line in Dr. *Garth*'s *Diſpen-'ſary*.

'*And leave to tatter'd Crape, the Drudgery of Pray'r.*

'In ſhort, to ſee the irreverent Beha-'viour of the *Singers* at two or three 'Cathedrals where we went, many of 'them not ſhewing the leaſt Regard to 'the Sacredneſs of thoſe Places, and the 'Solemnity of the Worſhip; ſome not 'ſinging at all, and others, as it they 'had rather let it alone, * muſt *not only*

tempted to ſay the *Creed*, *Lord's Prayer*, or any of the *Reſponſes*; but left them entirely to the *Miniſter*.

Such Perſons are not much unlike a thoughtleſs Fellow, that was in a violent Storm at Sea; who upon being aſked why he did not pray with the reſt of the People, as the Ship would certainly be caſt away; anſwered, *It is no Concern of mine, the Captain muſt look to that; for I am only a Paſſenger.*

* As the Reaſon of many of thoſe Gentlemen's not Singing, may proceed from a miſtaken Notion, that it is hurtful to them; Dr. *Andry*, an eminent Phyſician, aſſures us, *that Singing is a moſt*

'*only give great and juſt Offence to thoſe* '*who attend* Divine Service, *but alſo* '*much Grief and Diſturbance*, as they 'ſeem to have entirely forgot the Apoſ-'tle St. *Paul*'s Admonition: (Iſt *Co-*'*rinthians*, XIVth *Chap.* laſt *Verſe*,) '*Let all Things be done decently, and in* '*Order*. The Indifference with which 'thoſe People perform their Duty, ex-'actly agrees with what the late famous 'Mr. *Morley*, (one of the Gentlemen of 'the *Chapel Royal* to Queen *Elizabeth*, 'in his *Introduction to Practical Muſic*, 'ſays, *Page* 179;) who, after com-'plaining of the wretched Taſte in 'which ſome of the Singers at that

moſt healthful Exerciſe. Without Diſpute, Singers have the greateſt Encouragement for performing their *Duty* well, that can poſſibly be; for if a Perſon ſings an *Anthem*, or any Piece of *Muſic*, no Body aſks who compos'd it, or who play'd it, but they have all the Reputation; notwithſtanding the Compoſer had fifty Times the Trouble in ſetting it, to what they have in ſinging it, and conſequently deſerves much more Praiſe: Juſt like a fine Houſe, which the Owner has the whole Credit of, and not the *Architect*, or the People who built it. Now it is not ſo with Regard to other Productions, for if any Author publiſhes a Book, he has the ſole Honour of it, and not the Folks that read it, let them read in ever ſo fine a Taſte.

'Time

'Time us'd to perform the *Anthems* and 'Services, concludes thus: *But this, 'for the moſt Part, you ſhall find amongſt 'them, that let them continue never ſo 'long in the Church, yea, though it were 'twentie Years, they will never ſtudy to 'ſing better than they did the firſt Day 'of their Preferment to that Place; ſo 'that it ſeems, that having obtained the 'Living which they ſought for, they 'have little or no Care at all, either of 'their own Credit, or well diſcharging 'of that Dutie, whereby they have their 'Maintenance* *.

'There was a very uncommon Af-'fair happen'd at one of the *Cathedrals* 'while we were there; the *Organiſt* 'being dead, a young Gentleman, an 'exceeding good Performer, was play-'ing the *Organ* upon Approbation; the 'Dean being then at Church: Three 'of the *Vicars* were to ſing the *Anthem*;

* The *Reverend* Mr. *Mudge*, before quoted, has the following Words.

Is it not monſtrouſly indecent and diſproportioned, that a trifling Song ſhall be conducted to the Mind upon the Wings of a thouſand pretty Graces, when at the ſame Time the Muſick of the Church, inſtead of ennobling the Divine Praiſes, ſhall diſhonour them, and make them ridiculous? Page 249.

'who

'who try'd all Manner of Pranks to put 'the young Gentleman out, but with-'out Succeſs: However, one of the 'Vicars being to ſing a *Verſe* by him-'ſelf, and not coming in after the 'Organ had play'd what is call'd the 'Ritornello, he began it again, and 'when he came to the End, the *Vicar* 'not beginning his Part, the young 'Gentleman got off his Seat, left the 'Organ, and looking over the Gallery, 'call'd out, *Pray Sir, don't you chuſe to 'ſing that Solo?* then went to the *Organ* 'again, and play'd the *Ritornello* once 'more, when *Sir* (fearing the Plot 'ſhould be diſcover'd) was pleas'd to 'go through the *Verſe* pretty well. 'Upon Enquiry, we found the Reaſon 'of all this Drollery, was, becauſe the 'Vicars were determin'd he ſhould not 'be choſe, and ſo acted thus, in Order 'to make the *Dean* believe the young 'Gentleman was incapable of perform-'ing the *Duty*, which had the deſir'd 'Effect, for I've heard ſince that he 'was not elected *. Thus an *Organiſt* 'may

* This was not quite ſo bad a Trick, as my Friend *Alcock* (formerly *Organiſt* of *Plymouth*, afterwards

'may perform as well as St. *Cæcilia*,
'and yet, if the Singers have not a Mind
'to

terwards of *Reading*, and now of our *Cathedral* at *Lichfield*) was ſerv'd, as he himſelf has often aver'd to me. The Story is this: There being a Vacancy for an *Organiſt* at *Saliſbury*, about thirteen Years ſince, my Friend and four others, ſtood Candidates for the Place; each of them play'd a Week, and were all reckon'd very good Performers: But the firſt Day my Friend perform'd the *Duty*, after Church he play'd an *Extempore Voluntary*, in Order to ſhew the *Organ*, which as ſoon as he had finiſh'd, the whole Body of *Vicars* very obligingly came to him, took him by the Hand, and thank'd him, ſaying it was the beſt *Voluntary* they ever heard in their Lives; though he was not in the leaſt acquainted with any one of them, nor did he know one ſingle Perſon in or near the City: Beſides this, they went to the *Biſhop*, *Dean*, and all the *Canons* that were there, and begg'd the Favour of them to chuſe him *Organiſt*, aſſuring them that they really thought him the moſt deſerving Perſon. In Conſequence of which, the *Dean* told my Friend that he might certainly depend on his Intereſt, and did not at all doubt his being elected. But very unluckily for my Friend, a young Man, who was *Organiſt* to one of the Pariſh-Churches in *Briſtol*, by the Recommendation of ſome Gentlemen there, procur'd a Letter from the *Biſhop* of that Dioceſe, to the *Dean*, by which, and tickling the Ears of the *Dean's* two Maiden Daughters with a few *Scotch* Tunes, he got himſelf choſe: The *Dean's* Excuſe for this ungenerous Proceeding, was, that he was under great

Obligations

'to keep with the *Organ*, it is impoſ-
'ſible for him to play with them: So
'the beſt Groom in the World, *may*
'*lead a Horſe to Water, and yet neither*
'*he, nor twelve others* (as the *Proverb*
'is) *can make him drink.* But accord-
'ing to the *old Saying, Birds that can*
'*Sing, and won't Sing, ſhould be made*
'*to Sing.* The reſt of our Obſervations
'muſt be reſerv'd for the Subject of my
'next Letters, and therefore I ſhall now
'ſubſcribe myſelf,

'*Your ever-dutiful Son,*

'THOMAS BROWN.'

Obligations to his *Lordſhip*, and I ſuppoſe was in earneſt Expectation of ſome others hereafter. However, the Gentlemen of *Saliſbury*, to ſhew their Diſapprobation of ſuch ſhameful Uſage, as ſoon as they heard of the *Dean's* Deſign, choſe one of the Candidates *Organiſt* of St. *Thomas's* Church, and a *Governeſs* of one of the Boarding Schools, engag'd him to teach her young Ladies *Muſic*; both which heretofore always belonged to the *Organiſt* of the *Cathedral*. Thus we find, *Many Things fall out betwixt the Cup and the Lip.*

CHAP.

CHAP. XXIX.

Further Remarks on the Conduct of ſome of the Members at the Cathedrals *before-mentioned; which, probably, many of my Readers may not think very entertaining.*

'*Honoured Mother*,

'HAVING at preſent a few leiſure Hours upon my Hands, I ſhall, 'with the utmoſt Pleaſure, tranſmit 'you a farther Account of our Remarks 'concerning the *Cathedrals* we viſited. 'We were at another *Cathedral* where 'the *Sub-chanter*, when any Strangers 'came to Church, pretended to ſing 'the *Baſs* Part of an *Anthem*, which 'begins, *The Ways of Zion do mourn* *, 'with one of the Boys, and, *God* knows, 'he ſung it *mournfully* enough in Con-'ſcience; for it was neither in *Time* 'nor in *Tune* †, though this was the only

* The Lamentations of *Jeremiah*, *Chap.* the Iſt, *Verſe* the 4th.

† "Though a Man has the beſt Voice in the "World, (ſays a late famous *Italian* Maſter,) he had

'only *Anthem*, we were told, he ever 'aimed at, and although, if you'd be-'lieve him, he wou'd perſuade you he 'was as great a Proficient in *Muſic*, as 'any Maſter under the Sun, yet ſeveral 'of the *Singing-Men* proteſted to us, 'that he did not know one *Note* from 'another *; like a Gentleman that 'profeſſed

"had better be ſilent with it, than, by ſinging "out of *Tune*, make himſelf ridiculous to any "judicious Company." *Vide* Signior *Pietro Reggio*'s Art of *Singing*. Printed 1677.

* *'Tis a great Miſtake* (ſays the *Reverend* Dr. *Thomas Burnet*, in the *Preface* to his *Sacred Theory of the Earth*) *to think that every Sort of Learning makes a Man a competent Judge of Natural Speculations*, and 'tis as great a Miſtake, to think that every Sort of Learning makes a Man a competent Judge of *Muſic*. Thus *Virgil*, in his VIIIth *Eclogue*, Line the 63d, tells us,—*Non omnia poſſumus omnes*, i. e. *With different Talents form'd, we variouſly excel*. Or, as the late Learned and *Reverend* Dr. *Trapp* thinks it ought to be tranſlated, *Every one in his Way*. Altho' the *Reverend* Mr. *Joſeph Warton*, in his Tranſlation of that Prince of Poets, conſtrues it thus, *Not all in all excel*. See his *Virgil*, in four Volumes, publiſhed about five Years ago. So what the facetious *Ben. Jonſon* ſaid upon a like Occaſion, *That to judge of* Poets, *is only the Faculty of* Poets, *and not of all* Poets, *but the beſt*, holds good in Regard to *Muſicians*. Though there are ſome People, whoſe Notions ſeem to correſpond

'profeſſed himſelf a great *Virtuoſo* in 'Bells, who being aſk'd, how many 'Bells were ringing, counted 'em thus, '1, 2, 3, 4, and 5. You muſt know, 'the *Sub-chanter* in ſome *Cathedrals*, is 'the Head of the *Vicars*, and therefore 'ought certainly to be an exceeding 'good Judge of *Muſic*, and likewiſe 'capable of performing his own Part 'extremely well, or he will doubtleſs 'be a very improper Perſon to direct 'thoſe who are ſo unhappy as to be un-'der him, eſpecially if they have any 'Knowledge themſelves in that *Science*. 'In ſhort, the Succeſs of all thoſe *Choirs* 'depend upon his Judgment, in chu-'ſing ſuch *Anthems* and *Services* as are 'moſt proper for the Voices then pre-'ſent.

correſpond with what the *Poet* adviſes in the following Couplet;

"Boldly to every Thing pretend,
"And Men your Talents ſhall commend."
Gay's XIVth Fable, Iſt Book.

Thus many People, by what is improperly term'd a *Modeſt-Aſſurance*, acquire the Denomination of being great Wits, as the Footman told *Gil Blas*: *If thou haſt a Mind to ſhine, give the Rein to thy Vivacity, and indifferently riſk every Thing*

'ſent *. Indeed it muſt be allowed 'that the Skill of the *Organiſts* at *Ca-*
'*thedrals*,

Thing that comes uppermoſt. — Thy Blunders will paſs for a noble Boldneſs; and if, after having uttered a thouſand Impertinences, one Witticiſm eſcapes thee, the ſilly Things will be forgot, the lucky Thought will be remembered, and the World will conceive an high Opinion of thy Merit. This is what our Maſters practiſe with ſuch Succeſs; and what every Man muſt do, who aſpires to the Reputation of a diſtinguiſhed Wit. Book IIId, Chap. 4th.

It is certainly no Diſgrace to any Perſon, not to underſtand a *Science*, that never learnt it: But then ſuch People ſhou'dn't pretend to dictate to thoſe who have ſtudied nothing elſe all their Life Time.

* At *Exeter*, and ſome other *Cathedrals*, the *Dean* takes particular Care to have a Perſon in that Office, who is a thorough Maſter of *Muſic*, and procures him *Prieſt's* Orders, as the preſent Reverend Mr. *Hicks* has, who was educated under the late famous Dr. *Croft*, and has officiated as *Sub-Dean*, or chief Manager of that *Choir* for ſeveral Years: And Dr. *Holder*, late *Sub-Dean* of his Majeſty's *Chapel-Royal*, *Almoner* of St. *Paul's* Cathedral, and Fellow of the *Royal Society*, was ſo great a Judge of this noble *Science*, that he publiſhed *a Treatiſe of the Natural Grounds and Principles of Harmony*; which is univerſally allowed to be a very ingenious Book, both in Regard to the *Theorical and Practical* Parts of *Muſic*: Alſo the late *Reverend* Mr. *Carleton*, his judicious Succeſſor, was at the Pains of making Memorandums

'*thedrals*, might be of great Efficacy 'towards the Advancement of *Church-* '*Muſic*, if they had the Liberty of ma- 'king Uſe of their Underſtanding, 'which is not the Caſe in all *Choirs* *; 'to prove this Aſſertion, I ſhall produce 'only one or two Inſtances. A late

Memorandums of the Number of Voices each *Anthem* conſiſted of, and what Kind of Voices they required, in a printed Book that contains the Words of the *Anthems* perform'd at the ſaid *Chapel-Royal*, amounting to upwards of 187, which Book I have now in my Poſſeſſion.

* An Author, before quoted, ſpeaking of the preſent Miſmanagement in *Cathedrals*, and how much it might be in the Power of the *Organiſts* to reform our *Church-Muſic*, ſays, "No one "knows or conſiders what untoward People "the *Organiſt* has to deal with; or what an "aukward Situation he is in between the **** "and the Singers." Again, after making ſeveral very ſevere Reflections, concerning the ill Choice of the Singing Men and Boys, which I don't chuſe to rehearſe, for Fear of giving Umbrage to the Managers of thoſe Places, he obſerves, by Way of Concluſion, "how little it is "in the Power of the *Organiſt* to effect any "Thing without the Concurrence not only of "his Governor, but of his Brethren of the Choir "alſo; and how little Reaſon he has to expect "the Concurrence of either." *Vide* Remarks on Mr. *Aviſon*'s Eſſay on *Muſical Expreſſion*, *Pages* 94, and 99.

'*Sub-*

'*Sub-Dean*, who never learnt a *Note* of '*Muſic* in his Life, wou'd even direct 'the *Organiſt* what *Stops* to play, and 'what *Chaunts*; and inſiſted upon his 'playing in the *Verſes*, when ſeven or 'eight bawling Men and Boys were 'concern'd, the ſame ſingle *Stop* only, '(tho' half the *Pipes* were choak'd up 'with Duſt) as was made Uſe of to a '*Solo Anthem*, ſung by the ſofteſt Voice 'in the Choir *; now nothing cou'd be 'a groſſer Abſurdity, nor more contrary 'to the eſtabliſh'd Practice of all *Cathe-*'*drals*, than this.

'It were well if all the ill Conſe-'quences of Power, being inveſted in 'the Hands of unexperienc'd Perſons, 'ended here; but I'm afraid it has been

* I've heard of *Singers* who have perform'd in a large *Play-Houſe*, which has been crowded with People; and whom twenty or thirty *Inſtruments* have accompanied; that when they ſung an *Anthem* at any *Cathedral*, wou'd inſiſt on the *Organiſt's* playing the *Stop-Diapaſon* only, which is no other than a ſoft *German-Flute*. This I'm very clear in, that I can produce a *Cock-Sparrow*, which ſhall *chirp* much louder than three or four ſuch *Stops*, even when they are perfectly well in Order.

'the

'the Loſs of many a Battle*, and many 'a *Ship*: However, if this Gentleman 'wanted to *ſhew his Voice* to the greateſt 'Advantage, which I preſume was the 'Caſe, he had better have ſung without 'any *Organ* at all, as they do in the '*Pope's* Chapel at *Rome*; which certainly 'is the only Way of hearing the Voices 'and *Harmony* to Perfection, and in 'which Manner I have heard many

*I once ſaw a *Lieutenant*, who was not more than fifteen Years of Age, in the Abſence of his ſuperior Officer, exerciſing ſome Soldiers, and Recruits; when inſtead of hallooing out with a *Stentorian* Voice, FIRE, he ſqueek'd out, (in *Alamire* in *Alt*) FAIR, a Word, I imagine, he was much more familiar with than the former: However, he was from that Time chriſten'd, by the Boys of the Town, Captain FAIR. But ſtill, after what I've advanc'd, I muſt needs ſay, in Defence of our *Puny* Spark, that there really is ſomething very dreadful in the Word FIRE, and I believe there are many young Gentlemen *abundantly more terrify'd at the one than the other.*

As probably ſome of our young *Officers* are leſs expert in their *Manual-Exerciſe* than even the Soldiers themſelves, to ſuch the following Sentiments, which a Gentleman ſent to his Friend in the Army, may not be unprofitable. See an *Occaſional Letter* in the *Univerſal Magazine*. Vol. VIIth, Page 39. where are theſe Words: "*He* "*cannot be a fit Man to command, who knows not* "*the Duty of thoſe that are to obey him.*"

'*Services*

'*Services* and *Anthems* perform'd, with 'inexpreſſible Pleaſure.

'At a College in the Univerſity of '*Cambridge*, the *Organiſt* there (who 'has a moſt incomparable Finger, and 'is withal a very good Maſter of *Muſic*) 'is obliged to play for his *Voluntaries*, 'only *Corelli's* Works, all of which are '*fiddled* at almoſt every Tavern and 'Alehouſe, and even all the Playhouſes 'in the Nation. But notwithſtanding 'all the *Commands*, *Orders*, and *Direc-* 'tions, which may be given to *Organiſts*, 'much even then muſt be left to their 'own Diſcretion, as in this Caſe, there 'being ſeveral *Movements* in *Corelli's* '*Muſic*, that are full as *light* as any *Jig*, '*Hornpipe*, or *Country Dance*; which, 'in all Likelihood, might not be ex- 'cepted by that Reverend *Dictator*. '*Quære*, if this *Divine* would like to 'have the *Viſitor* of his College oblige 'him to preach *Archbiſhop Tillotſon's*, 'Dr. *Barrow's*, Dr. *South's*, Dr. *Clark's*, 'or any other's Sermons, inſtead of his 'own, tho' perhaps infinitely better *?

but

*I very much queſtion whether that *Generaliſſimo* would have condeſcended to that, or perhaps

'but it is more than probable this Gen-
'tleman may do this, only in Order to
'exerciſe his Authority over the *Orga-*
'*niſt* *. 'Tis remark'd of the famous
'Dr. *Aldrich*, the preſent *Dean* of
'*Chriſt-Church*, in our Univerſity, who
'is ſuppos'd to underſtand *Muſic* as
'well as moſt Maſters, (as indeed he
'does almoſt all the *Sciences*, beſides ſe-
'veral *Arts*, ſuch as *Architecture*,
'*Painting*, &c.) that he never directs
'the *Organiſt* of his College in any
'one Particular: And really I think

haps any other more reaſonable Injunction; for it frequently happens, that they who *command* moſt imperiouſly, generally *obey* moſt unwillingly: Inſtances of this Kind are but too numerous, for any one to doubt the Validity of what is here aſſerted.

* *Ambition to rule*, (ſays a diſtinguiſh'd Writer) *is more vehement than Malice to revenge.* But what was the diſcerning Mr. *Pope*'s *Opinion?*

" A Wit's a Feather, and a *Chief* a Rod;
" An honeſt Man's the nobleſt Work of God."
Vide his IVth *Ethic Epiſtle*, Line 237.

Plutarch tells us, it was a civil Reprehenſion of a Fiddler, to King *Philip*, who diſputed with him about his playing: *God forbid!* ſaid he, *that your Majeſty ſhould be ſo unhappy as to underſtand a Fiddle better than I do.*

'that

'that Maſters of *Muſic* have no need to 'meet with more Perplexities than they 'have formerly done, by the Attain-'ment of the *Science* they profeſs, which 'is generally reckon'd more difficult 'to gain a thorough Knowledge of, 'than any other whatſoever; be-'ſides the Uneaſineſs which they too 'frequently ſuffer from indifferent Per-'formers, both *Vocal* and *Inſtrumental*. 'I heard a Gentleman proteſt, that he 'learnt ſeven Languages, *Algebra*, and 'the *Mathematicks*, with much greater 'Eaſe than he acquir'd *Muſic* *.

'We took Notice of one of the *Or-'ganiſts*, who had a very *ſwift Finger*, 'but there was no more Connexion in 'his *Voluntaries*, than if he had taken a 'Stick and ran it up and down the '*Keys*: Juſt like the Girl, that took 'her Maſter's *Fiddle*, and drew the '*Bow* over all the Strings, from the '*Bridge*, quite to the *Nut* of the *Finger*-

* Doubtleſs it was for ſome ſuch Reaſons as thoſe, that the late Dr. *Greene*, who got at leaſt 500 l. a Year by his Profeſſion, us'd to ſay, that he wou'd ſooner bring his Son up to be a Cobbler, or a Chimney-Sweeper, than to *Muſic*.

'*Board*, yet cou'd not find out where 'the *Tune* lay *.

'In one of the Cities we ſtay'd above 'a Fortnight, becauſe my *Chum*, Mr.

* I wiſh this *Oxford* Scholar, notwithſtanding his great Sagacity, was not *more Nice than Wiſe*, at leaſt he appears to be very cenſorious; for though I cannot pretend to contradict what is advanced, concerning thoſe *Choirs* he has deſcribed, it being long before my Remembrance; yet, if one may be able to judge by the different Behaviour of the Members of thoſe *Cathedrals* he mentions, as well as all thoſe wherever I have been lately, I ſhould preſently conclude that he was certainly prejudiced by ſome Means or other. Indeed I muſt confeſs, that within theſe laſt forty Years, *Muſic* has been much more encouraged, and hath met with greater Advantages (chiefly from Foreigners coming to reſide in *England*) than it did for above a hundred Years before; ſo that conſidering this, it is really no Wonder that we ſee ſuch a viſible Alteration, *for the better*, at theſe Places of Worſhip: Not that there have been wanting Perſons, even within theſe few Years, who have expreſſed their Diſlike to *Cathedral Duty* in very ſtrong Terms, as may be ſeen by conſulting the *London Magazines*, for *Auguſt*, *October*, and *November* 1750, and *February* 1751, and the *Gentleman's Magazine*, for *Auguſt* 1758. It muſt be acknowledged, as my Friend *Alcock* obſerves, (in his *Preface* to the Old *Pſalm-Tunes*, publiſhed by him about three Years ago) *that if* Cathedral-Service *is not performed with that Decency and Judgment which it requires, nothing can be more ridiculous or abſurd.*

'*Study*

'*Study-Page's* Relations live there; and 'as I had been before informed that 'the *Organiſt* of that *Cathedral*, and 'the *Singers* were at Enmity *, I was 'very deſirous to know what it pro-'ceeded from, and upon Enquiry, 'found it was chiefly becauſe he voted 'for *Members* of *Parliament* contrary 'to them: A poor Reaſon indeed †! 'But what is very unaccountable to

* About that Time, as I've been aſſur'd by ſeveral ancient People, there ſubſiſted, at divers of our *Cathedrals*, Diſſentions betwixt the *Organiſts* and the *Singers*; the former, it ſeems, not being willing to ſubmit to the inferior Judgment of the latter, and they not chuſing to condeſcend to be directed by the ſuperior Knowledge of the *Organiſts*: Nay, *Fame* reports, that there were Miſunderſtandings even between the *Biſhops* and *Deans* of two or three *Cathedrals*, eſpecially at One, where, it is ſaid, that upon the *Dean*'s refuſing to adminiſter the *Sacrament* to the *Biſhop*, his *Lordſhip* excommunicated him. But, it is with no ſmall Pleaſure, I find, that Affairs at thoſe Places are now much more amicably conducted: For the French *Proverb* is, "*Churchmen's Contention is the Devil's Harveſt.*"

† ——————— *To force this,*
Or this Man juſt to think as thee and I do;
Impoſſible! unleſs Souls, which differ
Like human Faces, were alike in all.
Rowe's Tamerlane.

'me, thoſe *Vicars* who are the moſt 'clamorous and abuſive, are his Ju-'niors: However, ſo many ſtrange 'Things almoſt perpetually happen, 'that it's in vain to be ſurprized at any 'Circumſtance, tho' never ſo uncom-'mon. One Day I chanc'd to meet 'with one of the *Vicars* at a *Coffee-'Houſe* in the Town, who was railing 'bitterly againſt him, ſaying, *What a 'ſad Fellow he was; that he mock'd and 'mimick'd, with his Voice, ſeveral of the* Vicars, *and expos'd and burleſqued their 'Manner of Singing; and ſometimes 'play'd the Chants, Services, and An-'thems ſo faſt, that the Choir could not 'articulate half the Words; that he 'play'd full, where he ought not, or ſo 'loud (in the Verſes eſpecially) that the 'ſofter Voices could not be heard at all; 'no Voices diſtinctly* *; and many ſuch 'frivolous

* Perhaps they were not worth hearing. But if, for the future, there ſhould happen to be ſeveral *exceſſive fine Voices* at any *Cathedral*, the moſt effectual Method I can recommend, in Order for their being heard diſtinctly, (and to which, I dare ſay, no *Organiſt* will have the leaſt Objection) is, to let the *Organ* be ſilent three Days in every Week; by which Means they muſt inevitably be diſtingu.ſhable, unleſs the *Singers* are *extremely*

'frivolous and nonſenſical Pretences, 'which I afterwards found, by aſking 'ſome of the moſt ſenſible People 'of the Town, who ſcarcely ever 'miſs Church, to be entirely ground-'leſs. I had much ado to keep my 'Countenance, when he was com-'plaining of the *Organiſt*, as an unpar-'donable Crime, that he play'd the '*Services* and *Anthems* ſo extremely ex-'act, that it was juſt like *Clock-Work*, or 'a *Muſical* Machine; which, had he 'not been one of the moſt egregious 'Aſſes breathing, he wou'd have known 'that what he was condemning, is the 'greateſt Excellency in a Performer, 'that can poſſibly be *. This ſhews 'how

extremely bad with Colds, or do not chuſe to ſing at thoſe Times. This Practice alſo might be productive of another very uſeful Purpoſe, namely, that the *Singing Gentlemen* wou'd be more careful in what Manner they perform their *Parts*, having no *Inſtrument* to hide the Defects.

* *We find ſome Men*, (ſays a Moraliſt) *who daring to act the Petty Gods, are curious in nothing but the Diſcovery of other Men's Faults; all their Study tends to the ſounding of their Neighbour's Conſcience; they deſcend to the Depth of their Souls, to peep into their Deſigns, and prouder than the evil Angels, they prie into the Secrets of that Court,*

'how often Prejudice misleads People, and verifies what the Royal *Psalmist* says, *Yea, their own Tongues shall make them fall; insomuch that whoso heareth them, shall laugh them to scorn* *. Another Thing he urged strongly against the *Organist*, was, that he never went out to spend an Evening at any of the *Public-Houses*, but kept at Home like a *Hermit* in his Cell †; and then told me

whereof GOD *hath reserved the Knowledge to himself alone; although they are ignorant themselves, yet will they judge of other Men's Intentions.* Vide *Le Grand*'s Man without Passion; or, the Wise *Stoick*. Discourse the VIIth.

I would recommend to all such People as those, that Part of our *Saviour*'s Sermon, wherein are these Words: *Judge not, that ye be not judged. For with what Judgment ye judge, ye shall be judged. And why beholdest thou the Mote that is in thy Brother's Eye, but considerest not the Beam that is in thine own Eye? Or how wilt thou say to thy Brother, Let me pull out the Mote out of thine Eye; and behold, a Beam is in thine own Eye. Thou Hypocrite, first cast out the Beam out of thine own Eye; and then shall thou see clearly to cast out the Mote out of thy Brother's Eye.* St. *Matthew*, Chap. vi. the 5 first Verses.

* *Psalm the* lxivth, Verse the 8th.

† *It is a fair Step towards Happiness and Virtue*, (says the incomparable *Seneca*) *to delight in the Conversation of good and wise Men, and where that cannot be had, the next Point is, to keep no*

Company

'me how the *Vicars* were in hopes of
'ſetting the *Dean* and *Canons* entirely
'againſt

Company at all. "Thus Sir *Henry Wotton*, (as
"an Author aſſures us) who had gone on ſeveral
"Embaſſies, and was intimate with the greateſt
"Princes, choſe from all to retire; *ſaying*, the
"utmoſt Happineſs a Man could attain to, was
"to be at Leiſure to *be*, and to *do* good; never
"reflecting on his former Years, but with Tears
"he would ſay, *How much Time have I to repent*
"*of! and how little to do it in!*" It was an excel-
lent Saying of the Elder *Scipio Africanus*, that he
never was leſs alone, than when alone. Tho'
many Reaſons may be aſſign'd why People
ſhou'd not wholly ſequeſter themſelves from So-
ciety; yet the Apoſtle St. JAMES ſeems to con-
ſider *Retirement* as a religious Duty, when he
ſays, *Pure Religion, and undefiled before* GOD
and the Father, is this, To viſit the Fatherleſs and
Widows in their Affliction, and to keep himſelf
unſpotted from the World. See his *Epiſtle* Iſt
Chap. laſt *Verſe*. "There is nothing more
"ſtrange, ſays a late Writer, and at the ſame
"Time more common, than for one Man to
"judge of another by his own Taſte. We hear,
"every Day, one Neighbour cenſuring another
"for his Manner of Life; though No body can
"determine which of the Two leads the beſt,
"whilſt each of them follows his own In-
"clination. We ſay by a Proverb, *Every Man*
"*as he likes:* And whoever lives according to
"his own Liking, always lives happy, though,
"in his Neighbour's Eye, he may appear to live
"miſerably. He who follows his own Inclina-

‘ againſt him ; adding, that they were
‘ determin'd to make him condeſcend
‘ to

“ tion, is happy. When we cenſure another's
“ Manner of Eating and Drinking, his Studies or
“ his Labours, his ſolitary or ſociable Life, &c.
“ it is no better than ſaying, *Regulate your Ape-*
“ *tite according to mine* ; *and, though your Taſte*
“ *and Conſtitution may be different, yet live as I*
“ *and others do.* This is downright Tyranny,
“ and making one Man the Tormentor of ano-
“ ther ; for to deprive me of what I like, is rob-
“ bing me of my choice and natural Liberty.
“ He who would regulate other People's Taſte
“ according to his own, behaves like a Child,
“ who ſays to his Bird, *Thou ſhalt ſleep in my own*
“ *Bed* ; then puts the little Creature into his
“ Boſom, goes to Bed with it, and finds it
“ dead in the Morning.” *Vide* the *Univerſal*
Magazine, Vol. XXIVth, Page 368. The
whole *Diſſertation* is worth peruſing. “ A Diſ-
“ ſipation of Thought, (ſays the late eminent,
“ though unfortunate Biſhop *Atterbury)* is the
“ natural and unavoidable Effect of our conver-
“ ſing much in the World, where we cannot
“ help ſquandering away a great deal of our
“ Time upon uſeleſs Objects, of no true Worth
“ in themſelves, and of no real Concern to us.
“ We roll on in a Circle of vain empty Pleaſures,
“ and are delivered over continually from one
“ ſlight Amuſement to another; ever ſeemingly
“ very buſy, and ever really very idle ; applying
“ ourſelves without Reſpite to hat which it be-
“ comes us moſt to neglect; and utterly neg-
“ lectful of that *one Thing neceſſary*, which it be-
“ comes

'to do *every Thing* as they pleas'd, be-
'fore they had done with him, for be-
'ing ſo impertinent to them on ſeveral
'Occaſions *. "We have painted him
"in every Part of this Country, conti-
"nued he, with ſuch laſting Colours,
"that, I aſſure you, will not be rubb'd
"out one while: Or, as the vulgar
"Phraſe is, *We have got his Name*

"comes us moſt to purſue." *Vide* the Duty of *religious Retirement*, in the *Devout Chriſtian's Companion*, (publiſhed by the *Reverend* Mr. *Warren*) Page 183. A Moraliſt affirms, *That a Man may have a thouſand Acquaintance, and not a Friend among them all. If you have one Friend*, continues he, *think yourſelf happy.* The *Italian* Proverb is, *è meglio un buon' amico, che cento parenti*, i. e. *A good Friend is worth a hundred Relations.* But the moſt deplorable Conſideration is, that if there chance to ſubſiſt the leaſt Appearance of Friendſhip betwixt any Perſons, there is ſeldom wanting Wretches who try all Means in their Power to ſet them at Variance; for nothing is ſo great a Mortification to ſome Folks, as to ſee their Neighbours live ſociably with each other.

* There are ſome People who ſeem to expect that others ſhould behave like *Angels*, while they themſelves act like D—— ls. For my Part, I am not ſo unreaſonable as to expect *Perfection* in Mankind, this Side the Grave, but am content to take Men juſt as I find 'em, with all their Failings; too well knowing, that I am far from being exempt from them myſelf.

" *up, ſo that he may lay a Bed; and* " *we'll make him know his Lord* God, " *from* Tom Bull, *as the Saying is:* " Beſides, when he plays any Thing " that ſhou'd be *ſlow*, then we ſing *faſt*; " and if he plays *faſt*, then we ſing " *ſlow*; ſo we're ſure to have him every " Way: Then ſometimes, we all leave " off, * and let him play by himſelf, " and complain to the *Reſidentiary*, " that he play'd ſo bad, we *cou'd not* " ſing to him; and every now and then " we appoint an *Anthem*, which *we* " *know* is not in the *Organ-Books*, and " tell the *Canon*, he *wou'd not* play it; " and whenever he *chants* the *Prayers*, " we charge him with *mimicking* ſome " of us, and confuſing us ſo, that we " don't know what we are about †; " by

* How contrary is ſuch Procedure from what the inſpired *Pſalmiſt* mentions in the XXXth *Pſalm*, laſt *Verſe*: *Therefore ſhall* every good Man *ſing of thy Praiſe* without ceaſing; and in the next Words, gives us his own pious Reſolution, as an Example for all others. *O my* God, *I will give Thanks unto thee* for ever.

† I have been told of a *Minor-Canon*, that had no more Ear than a *Mole*, and yet when the *Singing-man*, who attended him at the *Litany-*

Deſk,

" by which you may gueſs *how we*
" *work the Dog.* * Nay, I remember,
" once or twice, we let him play all the
" *Pſalms* entirely thro' by himſelf, and
" none of us ſtruck one *Note*; (for, at
" preſent, *we all hang together*) nor
" wou'd we ſuffer even any of the Lads
" to ſing."

'More Shame for ye ſo to do, ſaid I;
'thinkeſt thou, that the *Temple* of *God*
'is a proper Place to diſplay your Malice
'in? Or is it fit that the whole Con-
'gregation ſhou'd be diſturbed for your
'Animoſities? Depend on it, the *Al-*
'*mighty* will aſſuredly vindicate the
'Honour of his Houſe, by puniſh-
'ing ye ſeverely, for theſe indecent,
'and unſeaſonable Levities, altho' you
'meet with no Inconveniences from

Deſk, gave him the proper Pitch, in Order to read theſe Words, *O Lord deal not with us after our Sins*; inſtead of thanking him for his Good-Nature, as ſoon as he came out of the *Choir*, treated the *Singing-man* with very opprobious Language, and inſiſted upon it, that he did it on purpoſe to put him out. This verifies the old Saying, *Throw a Cruſt to a ſurly Dog and he'll bite you.*

* Lord *William Burghley* us'd to ſay, *It is a baſe Conqueſt to triumph where is ſmall Reſiſtance.*

'them

'them at preſent, *which is greatly to be* 'wonder'd at. But, certainly continu'd 'I, you forget St. *Paul*'s Admonition, '*To let all Bitterneſs, and Wrath, and* 'Anger, *and Clamour, and Evil-ſpeaking,* 'be put away from you, *with all Malice:* 'And be ye kind one to another, tender-'hearted, *forgiving one another, even as* 'God, *for* Chriſt's *Sake, hath forgiven* 'you*. I own, it is a Myſtery to me how 'you can in Conſcience behave ſo bru-'tiſhly to one another, when you all 'are Members of the ſame Church †.'

"Phoo,

* *Epheſians*, Chap IVth, the two laſt Verſes. *The Sum of Chriſtianity*, ſays an Author, *is, Give, and forgive; Bear and forbear: A firm Faith is the beſt Divinity, a good Life the beſt Philoſophy, a clear Conſcience the beſt Law, Honeſty the beſt Policy, and Temperance the beſt Phyſic.*

† Dean *Swift*'s Remark was, *That we have juſt enough Religion to make us hate, but not enough to make us love one another.* The Apoſtle St. PAUL's friendly Advice is, *To let our Moderation be known unto all Men, (eſpecially thoſe who are of the Houſhold of Faith)* and for this very weighty Reaſon, *Becauſe the* LORD *is at hand*: As, indeed, *he cannot be far from any one of us*, there being but a ſhort Interval betwixt the moſt youthful and healthy Perſon living, and Eternity: *For as Death leaves us, ſo Judgment will find us.* The late *Reverend* Mr. *Hervey*'s Thoughts on this awful

"Phoo, reply'd he, never talk about "Conſcience, we know better Things "than to mind that, in ſuch Caſes as "theſe; for it's our Buſineſs to make him "appear as odious to the World as we

ful Theme, are ſo ſublime, that a Copy of them cannot be diſpleaſing, at leaſt to the Majority of my Readers. "Oh! how *thin* is the *Partition* "between this World and another! How *ſhort* the "Tranſition, from Time to Eternity! The Parti- "tion, nothing more than the Breath in our "Noſtrils; and the Tranſition may be made, in "the Twinkling of an Eye. —— Poor *Chremy-* "*lus*, I remember, aroſe from the Diverſion of a "Card-Table, and dropt into the Dwellings of "Darkneſs. —— One Night, *Corinna* was all "Gaiety in her Spirits, all Finery in her Apparel, "at a magnificent Ball: The next Night, ſhe "lay pale and ſtiff, an extended Corpſe, and "ready to be mingled with the mouldering "Dead. — Young *Atticus* lived to ſee his ample "and commodious Seat completed; but not to "ſpend one joyous Hour, under the ſtately "Roof. The Saſhes were hung to admit the "Day; but the Maſter's Eyes are cloſed in "Death. The Chambers were furniſhed to in- "vite Repoſe; but their Lord reſts in the lower "Parts of the Earth. The Gardens were plan- "ned, and a thouſand elegant Decorations de- "ſigned; but their intended Poſſeſſor is gone "down to the Place of Skulls; gone down to the "Valley of the Shadow of Death." *Vide* his *Meditations on the Tombs*, Page 28th, Edition Vth.

"poſſibly

" poſſibly can, before he has Time to " undeceive People, in regard to what " we have alledged againſt him, * other- " wiſe, it may be, they will find out, " that we are more blameable than he: " *Therefore we muſt keep him down,* " *while he is down; Revenge is ſweet* †. " But if he has a Mind to prevent our " uſing him thus for the Future, why " don't he do as we wou'd have him? " and then he might live as happy as " the Days are long ‡." 'As to liv- 'ing happy, anſwered I, I have been 'told by many People, who have known 'this *Cathedral* for upwards of forty

* *As we often are incenſed without Cauſe*, ſays an Author, *ſo we continue our Anger, leſt it ſhould appear to our Diſgrace, to have begun without Occaſion.*

† ——— *Revenge, at firſt tho' ſweet,*
Bitter, ere-long, back on itſelf recoils.
MILTON.

" Revenge is but a Frailty incident
" To craz'd and ſickly Minds; the poor Content
" Of little Souls, unable to ſurmount
" An Injury, too weak to bear Affront."
OLDHAM.

‡ *Many take a Pride* (ſays an experienced Writer) *to inſult over the Timorous; and mean and low Submiſſions do but ſwell them up to a more extravagant and remorſeleſs Barbarity.*

'Years,

'Years, that the *Vicars* belonging to 'this Church, never did yet rightly 'agree together, therefore it is no new 'Thing to have Diſſentions amongſt 'you; and, if my Information be true, 'his immediate Predeceſſor was uſed by 'the *Vicars*, full as bad as he is, which 'was the Reaſon of his growing ſo re-'miſs in his *Duty* at Church; and his 'taking to Drinking in the Manner he 'did ſome Years before his Death. 'Nay, even now, by what I can learn, 'you wou'd ſeldom be able to aſſemble 'together, if it was not to conſult your 'malevolent Schemes, in Order to pre-'judice him in his Buſineſs; to under-'mine his Character, or to fret and 'teaze him *, whom you combine 'againſt

* *The injuring of their Neighbour*, (ſays a devout Writer) *malicious and ſpiteful Men are very often guilty of; they will do Things, by which themſelves reap no Good, nay, often much Harm, only that they may vex and grieve another; this is a moſt ſavage, inhuman Humour, thus to take Pleaſure in the Sadneſs and Afflictions of others; and whoever harbours it in his Heart, may truly be ſaid to be poſſeſs'd with a Devil, for it is the Nature only of thoſe accurſed Spirits to delight in the Miſeries of Men; and till that he caſt out, they are fit only to dwell as the poſſeſt Perſon did*, Mark Vth, 2d Verſe,

'againſt as a common Enemy; which 'evidently ſhews that there is very little '*Sincerity*, or *real Friendſhip* ſubſiſting 'between any of ye *; and tho' you 'likewiſe ſaid, that *at preſent* all *of ye* '*hang together*; yet I find, there are 'four or five of the *Vicars* at this Time, 'that never go near your *Club*; (and 'tis thought the reſt of ye will not 'continue long united) ſo that I fancy '*you have ne'er been whipt for Lying.*

'I have, divers Times, heard many 'profeſs'd Judges of *Muſic*, as well as 'ſeveral eminent *Organiſts*, declare,

Verſe, among Graves and Tombs, *where there are none capable of receiving Afflictions by them.* See the Old *Whole Duty of Man.* Sunday the Xth.

* One may plainly perceive that our Student was not much acquainted with the Manners of the Age in which he liv'd, by the Surprize he ſhew'd at the Inſincerity of thoſe few People he mentions: For 'tis evident from the *Sermons* preached at that Time, and from all Hiſtorians, that Diſſimulation was then but too much practiſed; which, in ſome Meaſure, might be occaſioned by the Nation's being diſtracted by different *Parties* and *Intereſts*; as may eaſily be ſeen, by reading the Annals of 1717, and 1718. Nay, 'tis very obſervable, that there is ſcarcely one Author, who wrote of *Divinity* or *Morality*, but have written upon that Subject.

'that

'that nothing can be more difficult 'than to play to a *Choir* of unſkilful, or 'perverſe *Singers*, and it ſeems reaſon-'able to ſuppoſe that it ſhould be ſo, 'for it muſt be morally impoſſible for 'any one Perſon, let him be the fineſt 'Performer that can be conceived, to 'keep with twelve *Singers*, unleſs they 'ſing exactly together, which, I be-'lieve, no one, who has the leaſt Re-'gard for Truth, will venture to affirm 'ever to be the Caſe; and therefore, on 'the other Hand, I ſhou'd really think 'it much eaſier for the *Singers* to keep 'with the *Organ*, (if they pleaſe) as 'you own yourſelf that he is ſo true a '*Timeiſt, that he plays even like Clock-'Work* *. But what wou'd you, and 'the reſt of your diſcontented *Brother-'hood* ſay, if, when ever any of ye ſung 'wrong, he was to play the *Full-Organ*

* I think it is at the Cathedral of *Peterborough*, where there is a *wooden Hand* fixt on one Side of the *Chair-Organ*, by directing of which, the *Organiſt* gives the *Time* to the *Singers*: A very uſeful Contrivance, in Order to keep them all together, (it being impoſſible to be done without it) and much better than the *Organiſt's* beating *Time* with his Foot, as if he was hammering, as I have very often heard.

'upon

upon ye *Bass*, as I know ſeveral *Organiſts* at this Time do, on ſuch Occaſions; and as ſoon as you left off Singing, they wou'd immediately ſtop the *Organ* (there being no Reaſon why it ſhould play, if People are not in the Humour to ſing) therefore, *don't find Fault with fat Pigs*. It cannot be denied, but that the original Uſe of an *Organ*, was to drown the bad *Singers*, and aſſiſt the good Ones †, which naturally implies a ſuf-

* Not long ſince, a celebrated *Organiſt* of a grand *Cathedral*, obſerving the *Vicars* to ſing out of *Time* and *Tune*, in the Verſe of an *Anthem*, play'd the *Full-Organ* to them; whereupon the *Chanter* aſk'd him his Reaſon for doing it; who return'd Anſwer, *That the* Vicars *ſung ſo d—n'd bad, that he cou'd not bear to hear them.*

† About twenty Years ſince, I was at a *Cathedral* where the *Bellows-Blower* was too late: Upon which, when all the *Singing-men* had look'd at one another for ſome Time, the Senior *Vicar* began a *Chaunt*, but the others, inſtead of joining him, burſt out a laughing; then a Second, and a Third ſtruck up; afterwards the Boys came in, but ſung a *Treble* quite foreign to the Purpoſe: In ſhort, almoſt all of them ſung each a different *Chaunt*, ſo that I cou'd compare it to nothing elſe but what is call'd a *Dutch* Concert, wherein every Perſon in Company, be there 20, 40, or even 100 People, ſing their own *Tune*.

ficient

'ficient Skill in the *Organiſt*, otherwiſe 'it cou'd never anſwer the Purpoſe: 'And, as I've been inform'd, your 'Organiſt is reckoned a very juſt Per-'former on that Inſtrument; for ſome 'Years accompanied both the beſt *Ita-'lian* and *Engliſh Singers*, and *Inſtru-'mental* Performers, in *London*; was 'ſeven Years a *Choriſter* in St. *Paul's* 'Cathedral; afterwards ſerv'd his Ap-'prenticeſhip to one of the moſt cele-'brated Maſters in *Europe*.; and has 'heard the *Organiſts* of almoſt every 'Cathedral in *England* play; ſo that he 'hath had, not only as good an Educa-'tion, but alſo all the Advantages that 'any Perſon cou'd have in that *Science*, 'beſides his own Diligence *, (having 'publiſhed ſeveral *Muſical* Works) ne-'ver concerns himſelf with any Body's 'Buſineſs but his own; or ſpeaks againſt 'any Perſon whatever; and is belov'd 'and reſpected by all the People of this 'Town, *that know him*; it ſeems ama-'zing to me, that either of your *Dig-*

* *Dean Swift's* Compliment to Mr. *Pope*, was, *when a true Genius appears in the World, you may know him by this Sign, that the Dunces are all in Confederacy againſt him.*

'*nitaries*

'*nitaries* belonging to this Church, 'ſhou'd ſuffer themſelves to be ſo groſly 'impos'd upon (as you wou'd make me 'believe) by thoſe malignant Reports, 'which the *Vicars* ſo induſtriouſly 'ſpread, in Order to juſtify their own 'Miſconduct and Want of Judgment in '*Muſic*; or that he ſhou'd be blam'd 'for other People's Imperfections *: 'But

* The *Great* and *Good* Sir *Walter Raleigh*, in his *Dialogue* on the *Prerogative of Parliaments*, introduces theſe following Sentiments, as ſpoken by ſome favourite Courtiers: "Have we not "the *King's* Ears, who dares conteſt with us? "tho' we cannot be revenged on ſuch as you are "*for telling the Truth*, yet upon ſome other Pre-"tence, we'll clap you up, and you ſhall ſue to "us ere you get out. Nay, we'll make you "confeſs that you were deceived in your Pro-"jects, *and eat your own Words*: Learn this of "me, Sir, that as a little good Fortune, is better "than a great deal of Virtue: So the leaſt Au-"thority hath Advantage over the greateſt Wit." *Vide* his *Remains*.

The famous *Roman* Orator *Tully*, (aforenamed) in his *Offices*, tells us, 'That there are 'two Sorts of *Injuſtice*: *One* is the *immediate* 'doing of an *Injury*; and the *Other* is, the not '*protecting*, or *defending* the *injur'd Perſon*, for 'ſo much as in us lies.' *Vide* Page 15. 'Tis an inconteſtible Truth, *that many are led by the Ears, more than by the Underſtanding*: But this, certainly,

'But herein is the *Royal* Philoſopher's 'Aſſertion amply verified, *That Favour 'is not to Men of Skill* *. And, as the 'Iſraelites told *Pharoah*, *Behold thy Ser-'vants are beaten; but the Fault is in 'thine own People* †. Thus *Hudibras* 'ſays,

"*Juſtice gives Sentence, many Times,*
"*On one Man for another's Crimes* ‡.

certainly, is a great Reproach to any one who is bleſs'd with a liberal Education; or has been the leaſt converſant in the World.

* *Eccleſiaſtes*, IXth Chap. 11th Verſe.

† *Exodus*, Vth Chap. 16th Verſe.

‡ This is a Truth confirm'd by ſuch a Multitude of well-known Facts, that it would be even impertinent to produce any of them: I ſhall therefore only recite the following one, being almoſt in every Body's Memory, concerning Admiral *Matthews*, and Vice-Admiral *Leſtock*, which happened in 1744, as we read in Dr. *Smollet*'s Hiſtory of *England*, ſo often quoted. *The Court-Martial* (ſays he) *was conſtituted, and proceeded to Trial. Several Commanders of Ships were caſhiered; Vice-Admiral* Leſtock *was honourably acquitted, and Admiral* Matthews *rendered incapable of ſerving for the Future in his Majeſty's Navy. All the World knew that* Leſtock *kept aloof, and that* Matthews *ruſhed into the hotteſt Part of the Engagement: Yet, the former triumphed on his Trial, and the latter narrowly eſcaped the Sentence of Death for Cowardice and Miſconduct. Such Deciſions are not to be accounted for, except from Prejudice and Faction.* See Vol. XIth, Page 176.

'However,

'However, tho' you ſet ſo little Value 'on his Playing, yet, he may ſay, what, 'I believe, few of his Profeſſion can, 'which is, that he has been choſen *Or-* 'ganiſt at three Places, without being 'known to any one Perſon in either of 'the Towns, and without the leaſt So- 'licitation, but merely by the Recom- 'mendation of his Friends, and his own 'Reputation; and what is not leſs ex- 'traordinary, I am aſſur'd, that for up- 'wards of Twenty-three Years, that he 'has been Maſter for himſelf, he hath 'never once diſappointed any of the 'Congregations at the Churches where 'he was *Organiſt*, by Non-Attendance, 'not even ſo much as one Morning or 'Afternoon in all that Time. Beſides, 'I find his Character (notwithſtanding 'the Maleficence * which you People 'have treated him with) is as unble- 'miſh'd as that of the moſt circumſpect 'of you all, and perhaps, will ſtand the 'Teſt as well as any of yours whatever: 'But, as *Juvenal* ſays, *Dat veniam*

* Maleficence, (according to Mr. *Ben. Martin*) is the *deviliſh Spirit* of *doing Ill* to, or perſecuting of, our Brethren, who are our Fleſh and Blood.

'*Corvis*,

'*Corvis, vexat cenſura Columbas* *; i. e. '*The Doves are cenſur'd, while the Crows* '*are ſpar'd*; which indeed is too often 'the Caſe, as it generally happens, that 'thoſe People who make the greateſt 'Noiſe, and talk moſt fluently †, are 'thought to have the true Side of the 'Argument, eſpecially if they are per-'fectly acquainted with the Knack of 'Lying *judiciouſly* ‡.

'I have

* *Satire* the IId, Line 63.

† It's reported of Sir *Thomas Clifford*, (one of the Members of the *Cabinet-Council* to King *Charles* the IId.) *that he was a Man of an enterprizing Genius, and rendered the more dangerous by the* Talent of Eloquence, *and the Spirit of Intrigue which he poſſeſs'd.* Vide *Smollett's* Hiſtory of *England*, (juſt aforementioned) Vol. the VIIIth, Page 60. "It is in Diſputes (ſays *Dean* "*Swift*) as in Armies, where the weaker Side "ſets up falſe Lights, and makes a *great Noiſe*, "to make the Enemy believe them more nume-"rous and ſtrong than they really are." Thus a *Dramatic* Poet tells us,

Fine Speeches are the Inſtruments of Fools,
Or Knaves, who uſe them when they want good Senſe:
But Honeſty needs no Diſguiſe nor Ornament.
Otway's *Orphan*, &c.

‡ "Where you have to do with an hardened "and obdurate Perſon, ſays an Author, who ha-"ving no Evidence to produce of the Verity of

"what

'I have been assur'd by several Gentlemen and Ladies of this Town, that 'his real Fault is, not playing too *fast*, 'or too *slow*, as is pretended, but his 'having taken Notice of some of the '*Vicars* bad Taste in Singing; (tho' it 'seems, he never did it, till they first 'censur'd his Playing) and of their

"what he alledges, is, for want of convincing "Arguments obliged, if he will declaim to cry "out Eyes and Falsity, and by seeming the sole "injured Party himself, recriminate upon you "the very Injury you would deduce his own "Condemnation from. This is the main Rea- "son, why so few Charges of the criminal Kind, "can ever be traced by Argument to a public "Conviction of either of the contending Parties: "*nay, most frequently, the innocent Party comes off* "*the greatest Sufferer, in the Judgment of the* "*Umpires; for that, he insisting solely upon the* "*Truth, in a modest Assurance of his own Inte-* "*grity, and the Delinquent having such an infinite* "*Fund, as the whole Mass of forged and invented* "*Matter for his Argument, delivered mostly with* "a Front of Brass, *from an Heart replete with* "*Malice and Obstinacy, the Clamour of this so* "*over-balances the other's Diffidence, as first stag-* "*gering the Hearers Judgment, through the pe-* "*remptory Manner of the Delivery, and Profuse-* "*ness of the Asseverations that attend it, he pursues* "*his Game by Noise and Insolence, till the Truth be-* "*ing lost in the Confusion, the modest Man is com-* "*pelled to retire with Blushes.*" See a *Novel*, "called the History of *Mira*, Page 224. Vol. I.

'absenting

'absenting themselves from Church,
'so much as many of them us'd to do,
'which, altho', indeed, it was not his
'Business, yet, you must needs think
'it a very disagreeable Thing for a
'Master of *Music*, to hear the *Services*
'and *Anthems* perform'd so imper-
'fectly, as they often were, for want
'of a sufficient Number of proper
'Voices *; (and is almost as great Tor-
'ture to any one that understands the
'Disposition of the *Parts*, as if a Per-
'son was to run an Awl into his Ear †)
'and to play them over and over again,
'perhaps

* 'Tis a very great Rarity, even now, to hear any of the most common *Chaunts* sung completely in all the four *Parts*, agreeably to the Rules of *Composition*.

† Those People who have neither Ears, nor Judgment enough to discover that Defect, cannot possibly guess what a vast Punishment it is to any one, who understands *Music*, to hear *Cathedral-Duty* sung in such an imperfect Manner. The late *Reverend*, learned, and indefatigable Dr. *Cudworth*, in his *Treatise* concerning eternal and immutable *Morality*, (printed in 1731) has this judicious Remark. "A Musical Artist hearing a "Consort of exact Musicians playing some ex-"cellent Composure of many Parts, will be ex-"ceedingly ravished with many Harmonical Airs

'perhaps every Fortnight, at leaſt, (for 'I don't find that you uſe above twelve 'entire *Services* at this very Time) and 'frequently the ſame *Anthem* ſeveral 'Nights together; and this has hap-'hapened even ſince I have been here: 'And what I thought remarkable, for 'three Afternoons ſucceſſively, was ap-'pointed the *Anthem* taken out of the 'CXXXIVth *Pſalm*, BEHOLD NOW 'PRAISE THE LORD *ALL* YE *SER-'VANTS* OF THE LORD, when there 'was only one *Vicar* in the *Choir*: Nay, 'I heard a Gentleman declare, that he 'verily believed there are many *An-'thems* which have been ſung at your 'Church not leſs than two Hundred 'Times a-piece, within theſe eight or 'nine Years *. I've been told of divers 'peculiar

"and Touches, that a Vulgar Ear will be utterly "inſenſible of. Nay, ſuch an one perhaps "would be more pleaſed with the ſtreperous "Noiſe of a ſingle Fiddle, or the Ruſtical Mu-"ſick of the Country-Bagpipes, or the Dull "Humming of a *Jew*'s Trump, than the fulleſt "and moſt exquiſitely compoſed Harmony." *Page* 182.

* A *Lay-Clerk*, belonging to a College in the Univerſity of *Cambridge*, inſtead of naming the *Pſalm*

'peculiar Cuſtoms that are uſed here, 'ſuch as the ſinging of the *Sanctus*, or '*Holy, Holy, Holy, Lord God of Hoſts*, '&c. while the *Prebend* and *Prieſt-Vicar* are going up to the *Altar* to 'read the *Epiſtle* and *Goſpel*, &c. The 'wearing of dirty, ragged *Copes*, (ſome, 'upwards of a *Foot* too ſhort, and others 'trailing half a Yard upon the Ground) 'whilſt the ſame *Communion-Service* 'is performing: The playing of the *Or-'gan* all *Paſſion-Week*, except *Good-'Friday* *: The *Vicars* and Boys 'joining the *Miniſter* in the *Gloria Pa-'tri*, preceding the *Venite exultemus* at '*Morning-Prayer*, and before the '*Pſalms* at *Evening-Prayer*, and in

Pſalm from whence the Words of the *Anthem* were ſelected, (it being ſung almoſt perpetually) ſaid only, *The* Anthem *is where it us'd to be.*

* This Cuſtom was certainly exceſſively inconſiſtent with the Solemnity of that melancholy Seaſon; and therefore it is no Wonder it's now diſcontinued at almoſt every *Cathedral*. In the *Roman-Catholic* Countries, the People are ſo ſtrict in the Obſervance of that *Holy Week*, that they will not ſuffer any Bell to be rung, not at the Churches only, but even at the Doors of their Houſes; and in ſome Places, the very Knockers have Leather ty'd round them, in order to give them a dead Sound.

'ſome other Parts of the *Liturgy*, tho' 'they are expreſly ordered in the *Ru-* 'brick to be ſaid by the *Prieſt* alone; 'thus, *Here all ſtanding up, the* Prieſt '*ſhall ſay*, Glory be to the Father, &c. '*Anſwer*, As it was in the Beginning, '&c. And in which a great Part of the 'Beauty of *Cathedral-Worſhip* conſiſts, 'being what is called the *Reſponſals* 'or *Reſponſes*, and this has been the 'conſtant Practice of the *Greek* and '*Latin* Churches almoſt ever ſince the '*Apoſtles* Time *, and is ſtill ſtrictly 'obſerved in all the *Cathedrals* through- 'out *England*, except this. There are 'ſeveral other Particulars which I cou'd 'mention, but I chuſe to let it alone, as 'it might ſeem impertinent in a Stran- 'ger to trouble himſelf about Matters 'which he hath no Concern with, eſ-

* St. *Baſil* ſays of the *Eaſtern* Church, That they diſpoſed themſelves into two Sides, and ſung one to another. And St. *Ambroſe* of the *Weſtern* Chriſtians, That their Churches rang with *Reſponſories*. St *Chryſoſtom* ſaith, that in his Time, *One ſung firſt alone, and then the Congregation echoed to him, as with one Voice.* It were eaſy to multiply Authorities left us by the *Fathers*, that prove *Reſponſal-Services* to be of very early Date, and almoſt of univerſal Uſe, but, I hope, theſe will be thought ſufficient.

'pecially,

'pecially, as it could anſwer no good 'End; ſince I'm told you *Vicars* make 'it an invariable Rule, never to alter 'any Cuſtom, let it be ever ſo *abſurd*, or 'even contrary to the *preſcribed Form* 'appointed by the *Rubrick* *.

'One

* Whatever may be the Reaſon, it is certainly very wrong, when *Clergymen* aſſume to themſelves a Right of adding, or altering the Words of the eſtabliſhed *Liturgy* of the Church; they cannot be inſenſible that it was compiled by the moſt learned Men at that Time, and that it has not only received the *Aſſent* and *Conſent* of all the *Arch-Biſhops*, *Biſhops*, and the whole *Convocation*, but was alſo confirmed by *Act* of *Parliament*; is ratified by one of the *Canons* of our Church; and to which, every *Miniſter*, at his Induction to any *Living*, &c. takes a ſolemn Oath, that he will preciſely adminiſter every individual Part of it as it is therein preſcribed; and are ſubject to a *Præmunire*, if they, *in any wiſe*, act contrary to it, as may be ſeen in the *Act for the Uniformity of Common-Prayer*, &c. printed at the Beginning of all large *Prayer-Books*, ſo that no *Clergyman* can plead Ignorance. I ſhall here juſt give an Abſtract concerning what I have mentioned from the ſaid *Act*: *That if any Manner of Parſon, Vicar, or other whatſoever Miniſter, that ought or ſhould* ſing, *or ſay Common-Prayer mentioned in the ſaid Book, &c. in any* Cathedral *or Pariſh-Church, ſhall refuſe to uſe the ſaid Common-Prayers, &c.* in ſuch Order and Form, *&c. that is mentioned and ſet forth in the ſaid Book,*

'One Morning I was at your *Cathe-*
'*dral*, when there were ſix or ſeven
'*Vicars*

ſhall loſe and forfeit, &c. for his firſt Offence, the Profit of all his ſpiritual Benefices or Promotions, and ſuffer Impriſonment for the Space of ſix Months, without Bail or Mainprize, and for the ſecond Offence ſuffer Impriſonment for one Year, and be deprived of all his ſpiritual Promotions. I own, the Alterations and Abbreviations which ſome *Miniſters* make, hath often given me great Concern, and I doubt not but it has done ſo to many other People. The *Spectator* condemned theſe Sort of Practices, upwards of forty Years ſince, in theſe Words, "Inſtead of *pardoneth* and *abſolveth*, ſays "he, they read *pardons* and *abſolves*. Theſe are "often pretty claſſical Scholars, and would "think it an unpardonable Sin to read *Virgil* or "*Martial*, with ſo little Taſte, as they do *Divine* "*Service.*" As thoſe valuable Books, (the *Spectators*) are, almoſt, in every Body's Poſſeſſion, I hope the Reader will excuſe my not tranſcribing any more of that *Paper* which I have taken the above Paragraph from. *Vide* Number 147. If the *Liturgy* is defective in any Particular, (which thoſe *Divines*, who take the Liberty of deviating from it, ſeem to ſuppoſe) ſurely the ſame Authority that appointed it, have the ſole Power of rectifying it: The ſame may be ſaid, with Regard to thoſe who preſume to alter any of the Forms whatever. Now nothing, in my Opinion, can argue greater Arrogance than ſuch Proceeding, in Contempt of the Authority of the whole Nation: They would therefore do well to conſult the XXXIVth *Article* of *Religion*, wherein we

'*Vicars* at Church, (but moſt of them 'had *Baſs* Voices) and *Bird*'s Service 'of

we read theſe Words: *Whoſoever, through his private Judgment, willingly and purpoſely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and ordained by common Authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth againſt the common Order of the Church, and hurteth the Authority of the Magiſtrate,* and woundeth the Conſciences of the weak Brethren. Thus the latter Part of the XIVth *Canon* commands that *all Miniſters ſhall obſerve the Orders, Rites, and Ceremonies preſcribed in the Book of Common Prayer,* &c. *without either diminiſhing, or* adding *any Thing in the Matter or* Form *thereof.* See the *Conſtitutions* and *Canons Eccleſiaſtical* of the Church. A zealous Advocate for the *Rites* and *Ceremonies* of the *Church,* hath theſe Words: "The three ſhort *Sentences* "that follow the Apoſtle's *Creed,* are addreſſed to "the three Perſons in the Holy Trinity; and for "that Reaſon let the Clerk, or the Congrega-"tion, by no Means repeat a ſecond Time, "*Lord have Mercy upon us,* which is in Effect to "make the Trinity conſiſt of *four* Perſons. The "ſecond Verſe *only* is to be anſwered by the Peo-"ple, the firſt and laſt belonging to the Mini-"ſter." *Vide* a Periodical Paper, (before mentioned) called the *Scourge,* Number III. which contains various Inſtructions for the regular Performance of our *Duty,* during the Time of *Divine Service.* And this is St. *Paul*'s Direction to

'of ſix *Parts*, wherein are two *Contra-*
'*Tenors*, and two *Tenors* quite different
'from each other, was *put up*, tho'
'there was abſolutely only one *Contra-*
'*Tenor* in the *Choir*, and no *Tenor* at
'all; and the next Sunday, the ſame
'*Service* was *ſung*, notwithſtanding
'there were neither *Contra-Tenor*, or
'*Tenor*, but only two *Baſſes* at Church,
'which is as imperfect, in reſpect to
'the Harmony, as if a Perſon was to
'read a *Chapter* in the Old or New
'*Teſtament*, and leave out every other
'*Verſe*; or that five People ſhould pre-
'tend to act Mr. *Addiſon*'s CATO, or
'any other Play, with half the Number
'of Actors they were deſign'd for.

'That very Morning, when ſo many
'*Vicars*, and all the Boys were at
'Church, yet, hardly any two of them
'ended the *Sentences* or *Reſponſes* toge-
'ther; certainly this was not the Fault
'of the *Organiſt*: Nay, I obſerved ſe-
'veral Times when he play'd *ſlow*, that
'that there were three or four of the
'*Vicars* frequently behind him, and in

Miniſters. *Giving no Offence in any Thing, that the Miniſtry be not blamed*, IId Epiſtle to the Corinthians, VIth Chap. 3d Verſe.

'many

'many of the quick *Movements*, there 'were generally one or two before 'him*: Now, how is it poſſible for 'any Maſter whatever, to play to 'People, if they will not all ſing in the 'ſame *Time*. Suppoſe only four Men 'were to run a Mile each; one goes '*North*, another *Eaſt*, a third *South*, 'and the fourth *Weſt*, query, whether 'it is practicable for a fifth Perſon to 'keep with every one of them?

'I have heard Numbers of the In-'habitants here ſay, that, a few Years 'ago, the *Organ* never play'd to the '*Pſalms*, except on *Sundays*; but the '*Vicars* always *chaunted* them with-'out, as they do at the *King's-Chapel*, '*Weſtminſter-Abbey*, and ſeveral other

* This Deſcription hath ſome Reſemblance to Part of Mr. *Carey's New-Year's Ode*, viz.

Some high, ſome low,
Some faſt, ſome ſlow,
Like Bellman, Waits, *or* Beadle,
Ye Choirmen *bear a Bob*:
Ne'er boggle at F - fa - ut,
But ſtrain to G - ſol - re - ut,
While F & C, D, A, *and* E,
Melodiouſly you Bray - - - *cut*,
This is your yearly Job.

See his *Muſical Century*, Page 51.

'Places: So that one would be apt to 'think, that you were fond of his 'Playing, if you don't like him; for 'I'm perſuaded that there is almoſt 'twice the Duty at this Church, to 'what there is at any other *Cathedral*.

'I learnt *Muſic* myſelf for many 'Years, of a very good Maſter; pro-'bably you may have heard of him, 'his Name is *Hecht*, *Organiſt* of '*Magdalen* College in *Oxford*, for 'whom I conſtantly officiate; and have 'been at almoſt every *Choir* in *Great-'Britain*, ſo that I ought to know 'ſomething of the Nature of *Cathedral-'Service*.

I've actually been aſſur'd by one of 'the *Vicars*, that all the Books were 'ſo exceſſively erroneous when he 'came, that it was impoſſible for any 'Perſon, who underſtood *Muſic*, to 'ſing a ſingle Page from them, till he 'was at the Trouble of correcting 'em, which took him up ſeveral 'Months; and as he never required 'any Gratuity for ſo doing, I think the 'leaſt he might expect, wou'd be com-'mon Civility. I obſerv'd one After-'noon, when I was in the *Organ-Loft*,

'upon

'upon examining the Books, this *Memorandum* wrote with a Black-Lead 'Pencil, at the Beginning of *Tallis*'s 'Service. *Whenever you ſee a 6th 'mark'd, always play a 5th, and you'll 'be ſure to be right*: This Remark I 'found to be ſtrictly true.

'I need not tell you in what Condi-'tion the *Organ-Part* of the other *Ser-'vices* and *Anthems* are in, as you may 'judge of them by what your own 'were ſome Time ago.

'I find likewiſe your *Organiſt* never 'neglects the Church, if he is well, 'and in Town *; which, I think, he 'ought

* *It is thought an unſociable Quality in a Court*, ſays the Marquis of *Halifax* (in his *Reflections*) *to do one's Duty better than other Men, for nothing is leſs forgiven than ſetting Patterns Men have no Mind to follow.* And ſo he might have ſaid of the Church, if he had been as well acquainted with one as the other. Mr. *Salmon* tells us, "That there had for ſome Years ſubſiſted an "*Order* in *Pruſſia*, called the *Order of Favour*, "and which, according to its Denomination, "had been conferred, without any Regard to "Merit. This the preſent *King*, (that Prodigy "of Wiſdom, Goodneſs and Courage) conſi-"dered as repugnant to the Nature of all *Orders*, "and therefore conſtituted another, which he "honoured

'ought to be commended for, eſpeci-
'ally as he has ſo little Encouragement
'to attend; and notwithſtanding he
'hath loſt upwards of 50 l. within theſe
'nine Years, by neglecting his Country
'Scholars, being determin'd to miſs the
'*Cathedral* as little as poſſible, yet I
'don't hear he is, in the leaſt, the bet-
'ter reſpected for it *, tho' I have
'known ſome *Organiſts* that have not
'entered the Church Doors four Times
'in a Year; (nay, even his Predeceſ-

"honoured thoſe with, whom he conſidered as "deſerving it." *Vide* his *Memoirs* of the King of *Pruſſia*. At St. *Paul*'s Cathedral, the Money collected by ſhewing the Church, is divided amongſt thoſe *Vicars* who attend the *Service* moſt conſtantly; which, in the *Eaſter* and *Whitſun*-Holidays, I have known, has amounted to betwixt 30 or 40*s*. a Day, and ſometimes more.

* A late moſt Reverend *Prelate* ſaid "It is "more Honour for a Man to have it aſked, why "he had not a *ſuitable Return* to his *Merits*, than "why he was over paid. *Benefacere et Male "Audire*, (i. e. *To do well, and yet be evil-"ſpoken of*,) is the Lot of the beſt Men." *Vide* the *Arch-Biſhop* of *Dublin*'s Letter to Dr. *Swift*, in his *Miſcellanies*, *Vol.* XIVth. 'Tis the Opinion of a *Dramatic* Author, *That a faithful Servant is a worthy Character, and can never receive too much Encouragement.* See the New *Farce* call'd *High Life below Stairs*, laſt Page.

'ſors

'ſors us'd to be out of Town, teach-
'ing, for three Months together) and
'when they did, ſeldom or never
'touch'd the *Organ*, but left the whole
'*Duty* to their 'Prentices; and yet had
'ten Times the Income that he has,
'being *Organiſts* of ſeveral *Choirs* at
'the ſame Time, as the late Dr. *Giles*
'was *Organiſt*, Compoſer, and Maſter
'of the Children to his *Majeſty*'s *Chapel*
'*Royal*, and *Organiſt* and Maſter of the
'Choriſters at *Windſor-Chapel*, and *Ea-*
'*ton-College*. So the late famous Dr.
'*Blow* was *Organiſt*, Compoſer, and
'Maſter of the Children of the *King's-*
'*Chapel*, (the Salaries of which Places,
'amount to 466l. *per Annum*) and
'*Organiſt* of *Weſtminſter-Abbey*. The
'inimitable Mr. *Henry Purcell*, was
'alſo *Organiſt* and Compoſer to the ſaid
'*Chapel*, and *Organiſt* of *Weſtminſter-*
'*Abbey*. Mr. *Wiſe*, was *Organiſt*, and
'Maſter of the Boys of the *Cathedral* at
'*Saliſbury*; one of the Gentlemen of
'the *Chapel-Royal*; *Vicar-Choral*, and
'*Almoner* of St. *Paul*'s. The eminent
'Dr. *Croft*, is *Organiſt*, Compoſer, and
'Maſter to the Children of St. *James*'s-
'*Chapel*, and *Organiſt* of *Weſtminſter-*
'*Abbey*,

'*Abbey*, and St. *Margaret*'s, *Weſtmin-*
'*ſter*. As to your *Organiſt*'s Salary, I
'find, it is but a Trifle more than that
'of the other *Vicars*, who may miſs
'Church whenever they pleaſe, and
'are not confin'd as he is; (for if there's
'No-body in the *Choir*, except one
'*Prieſt-Vicar* to read *Prayers*, the *Or-*
'*gan* muſt be play'd; which, by the
'bye, I think very unneceſſary) and
'there are divers *Organiſts* in *London*,
'who have as much for playing only
'on *Sundays*, as he hath for attending
'twice every Day; and the Salary of
'few Country Pariſh-Churches is ſel-
'dom leſs than 30 l. a Year, many of
'them is much more. Beſides, in moſt
'Cities, where there is a *Cathedral*, the
'*Organiſt* has the Advantage of the
'*Organiſt*'s Place of the Pariſh-Church;
'the Teaching at the Boarding-Schools;
'Benefit *Concerts*, &c. but, it ſeems,
'there is nothing to be got here, *but*
'*little Money, and a great deal of ill*
'*Uſage*; a very uncomfortable Main-
'tenance for a large Family!

'Notwithſtanding you was juſt now
'pleas'd to aſſert, that *all* the *Vicars* join
'in Singing ſometimes *faſt*, and at other
'Times

'Times *ſlow*, in Oppoſition to the *Organiſt*; and that they *all*, at particular 'Times, leave off, and let him play alone; yet I have been credibly inform'd, 'that there is one of the *Vicars*, who 'is ſaid to underſtand *Muſic* better than 'any of the reſt, as I'm told he plays 'the *Organ* very well; (tho' ſome of 'you are ill-natur'd enough to ſay, it is 'in the *old-faſhion'd* Stile *; that he 'has

* I know there are many modern *Singers*, that pique themſelves upon what is called *Expreſſion*, ſuppoſing it to be quite a new Thing; as likewiſe ſeveral Players on the *Harpſichord* and *Organ*, who imagine their Fore-fathers were Fools; but, let the former remember, that there was one Mr. *Samuel Elford* belonged to the *Chapel-Royal*, &c. in Queen *Anne*'s Time, of whom Dr. *Croft*, in the *Preface* to his *Anthems*, gives this Eulogium: "I muſt acknowledge the great "Advantages the ſeveral *Anthems* here Publiſhed "have received, from the *great Skill and fine* "*Voices* with which they have been performed. "Mr. *Elford*'s Name, upon this Occaſion, muſt "not be forgotten, who was a bright Example "of this Kind, excelling all (as far as is known) "that ever went before him, *and fit to be imi-* "*tated by all that come after him*, he being in a "peculiar Manner eminent for his giving ſuch *a* "*due Energy, and proper Emphaſis*, to the Words "of his *Muſick*, as rendered it ſerviceable to the "great End of its Inſtitution, *&c.*" There was alſo

'has belong'd to this *Cathedral* twice 'as long as either of the other *Vicars*, 'and

alſo one Mr. *Powell*, that I heard ſing, RETURN, O GOD OF HOSTS, in Mr. *Handel*'s Oratorio of *SAMPSON*, in the proper *Key*, to a crouded Audience at *Chriſt-Church* Hall, which, I believe, is the largeſt Room in the Univerſity of *Oxford*, except the *Theatre*, when he was upwards of 60 Years of Age: This Gentleman (for he well deſerv'd that Epithet) had a Voice, in my Opinion, equal, if not ſuperior to any *Engliſhman*'s in the Kingdom; and wou'd have ſung as elegantly as any Perſon whatever, if he had not affected the *Italian* Taſte ſo much as he did. And as to the preſent Performers on the *Harpſichord*, &c. I muſt take the Liberty of acquainting them, that there lived in the Reign of King *James* the Iſt, one Dr. *Bull*, of whom I need ſay no more, than that he was reckon'd the fineſt Player in the World. I have now before me, a Collection of *Leſſons*, publiſhed in 1659, entitled "*Parthenia*, or the *Maydenhead* of the "firſt *Muſick* that ever was printed for the *Vir*-"*ginals*, Compoſed by three famous Maſters, "*William Byrd*, Dr. *John Bull*, and *Orlando* "*Gibbons*, Gentlemen of his Majeſties Chappel." Theſe *Leſſons*, for many Reaſons, I fancy wou'd greatly puzzle moſt of our modern Artiſts. And, as for Compoſers, the late Mr. *Henry Purcell*, may juſtly be allow'd one of the greateſt Geniuſſes that ever liv'd, as his numerous and excellent Works ſufficiently demonſtrate. The inimitable Mr. *Gibbons*, above-named, amongſt many other incomparable Pieces, compoſed a

Full-

'and of Courſe muſt be better ac-
'quainted with the Manner of per-
'forming the *Services* and *Anthems* than
'any of them, yet he never leaves off,
'but always ſings to the *Organiſt*'s

Full-Service, now conſtantly performed at all *Cathedrals*, which, for its fine *Air*, and *Contrivance*, has not as yet, been equall'd, and perhaps will never be excell'd. Beſides theſe two, there were a great Number of eminent Maſters long before their Time, as may be ſeen by a Liſt of them, at the End of Mr. *Morley*'s Introduction to Practical *Muſick*, before ſpoken of: And to ſpeak only of two more, not many Years ſince, liv'd the moſt ſurprizing Mr. *Magnus*, who, as his Name imports, was really a *great* Player, tho' in other Reſpects a downright Ideot: For I have actually known him, when he has come to St. *Paul*'s, been three Quarters of an Hour, in a *Voluntary* before the firſt *Leſſon*, and wou'd probably have play'd on for five Hours longer, if ſome Body ſtanding by, had not taken his Hands off the *Keys*; not having even Senſe enough to diſtinguiſh where he was. Nor muſt I forget the famous Mr. *Thomas Roſeingrave*, whom I've heard play an *Extempore* FUGE, for an Hour and half together, in four *Parts*, almoſt all the Way, with ſuch wonderful Variety and Judgment, as if he had been twenty Years in compoſing it. The Delicacy, as well as Grandeur of the late immortal Mr. *Handel*'s Performances on the *Organ*, are, as yet, too well remember'd to need any Mention concerning them, and worthy to be the Pattern of our preſent *Organiſts*.

'Playing,

'Playing, and never finds the leaſt 'Fault with it, which is a plain Indi-'cation, that the reſt of the *Vicars* not 'chuſing to ſing, proceeds purely from 'Maliciouſneſs *, otherwiſe, 'tis certain, 'they might keep with the *Organiſt* 'as well as he, *if they have any Ears* 'at all: Nay further, I hear, he is ſo 'kind as to play the *Organ* for him very 'often, notwithſtanding the many re-'peated Perſuaſions, and even Threats, 'to prevent him from doing ſo; but 'altho' he plays the *Service* exceed-'ingly well, yet he's not *ſo Happy* as 'to pleaſe you and your Brethren; nor 'even ſo much as the Lads either; for 'I'll take my ſolemn Oath, I heard the 'biggeſt of them, pronounce theſe very 'Words in the Church; *G—d d—n him* 'for a Son of a B—h, I wiſh his Hands 'may rot off the next Time he plays: And 'it ſeems you all leave off, ſometimes,

* *Remember* (ſays Biſhop *Patrick*) *that thoſe will be your worſt Enemies, not to whom you have done Evil, but who have done Evil to you.* See Part of the laſt Words of his *Parable of the Pilgrim*, Page 527.

'even

'even when he is playing *: How-
'ever, it's my Opinion, that if any of
'ye were to do ſo at ſome *Cathedrals*,
'you'd ſoon experience the ill Conſe-
'quences of it; nor wou'd that paltry
'Excuſe of laying the Fault on the *Or-*
'*ganiſt*, be thought a ſufficient Reaſon
'for your not doing your *Duty* to the
'beſt of your Power; ſince a Perſon
'muſt play very bad indeed, for a *Choir*
'not to be able to join with him, if
'they have a Mind to it; but, in Truth,
'the whole Conteſt between ye, ſeems
'to me, to center in this, whether the
'*Organiſt* or the *Vicars* underſtand
'*Muſic* beſt: Now, if he does not, (af-
'ter the many Advantages before-men-
'tioned) he certainly muſt have made
'a very bad Uſe of his Time; and yet
'I don't find that to be the Caſe; there-
'fore 'tis too manifeſt, as I ſaid before,
'that your Inveteracy proceeds from
'ſome private Pique or other. Altho' you
'ſeem'd to hint, that the *Organiſt* muſt

* I am really of Opinion, that a Man had much better be a *Fiddler* to a Three-penny *Hop*, than be *Organiſt* of a *Cathedral* where ſuch litigious People are concerned; eſpecially when the Boys are ſuffered to behave in ſuch an audacious Manner, as above-mentioned.

'certainly

'certainly be ſolely to blame, in Regard 'to theſe Diviſions of yours, ſince *moſt* 'of the *Vicars*, you ſay, complain of 'him; but allowing, for once, that '*every one* of them were diſguſted at 'him, yet this wou'd be far from being 'a deciſive Proof that he is in the 'wrong; for, you know, *if but one* '*Gooſe begins to hiſs or cackle, the whole* '*Flock will do the ſame*: And it is as 'natural for People to take the ſtrongeſt 'Side *, ſince few Folks are ſo igno-'rant as not to know, that it's much 'eaſier to ſwim with the Stream than 'againſt it; and tho', perchance, they 'may meet with ſome diſagreeable Rubs 'in the Way, and every now and then 'be forc'd into muddy Waters, yet they 'readily ſubmit to all this, rather than

* The *Brave* and *Pious*, yet unfortunate Sir *Walter Raleigh*, afore-named, (who after a Pardon of fifteen Years, was moſt ſhamefully beheaded) in his *Maxims of State*, lays it down as the moſt profound Policy in Tyrants, or tyrannical Governors, *To take part, and to joyn himſelf with the ſtrongeſt Part; if the Common People, and mean Degree be the ſtronger, to joyn with them; if the Rich and Noble, to joyn with them: For ſo that Part, with his own Strength, will be ever able to over-match the other.* Vide his *Remains*, Page 51.

'ſtruggle

'ſtruggle with the Impetuoſity of the 'Current: Beſides, 'tis poſſible even for 'a *Multitude to do Evil* *, as may ea- 'ſily be collected from the brutal Beha- 'viour of the *Jews* †, touching our '*Saviour*'s

* *Thou ſhalt not follow a* Multitude *to do Evil.* Exodus, Chap. XXIIId, Verſe the 2d.

† *And the* whole Multitude *of them aroſe, and led him* (JESUS) *unto Pilate,* St. *Luke,* XXIIId Chap. 1ſt Verſe. And ſeveral other Paſſages of the ſame Kind.

But why ſhould we wonder at all this, when the *Evangeliſts* tell us, that many, even of the *Diſciples* themſelves, left their *Bleſſed* Maſter, and walked no more (at leaſt for ſome Time) with him; which undutiful, and ungrateful Behaviour, drew that affectionate Interrogation from the immaculate *Saviour* of the World: *Will ye alſo leave me?* So, when *Julius Cæſar* beheld the up-lifted Arm of his ſuppoſed Friend *Brutus*, againſt him, he ſaid, *Et tu, Brute?* i. e. And thou, *Brutus?* or, as other Authors mention, *What, and art thou one of them, what, thou my Son? then fall Cæſar!* It were endleſs to multiply Proofs of this Nature, both from ſacred and profane Hiſtory; I ſhall therefore content myſelf with relating only one remarkable Inſtance more: Thus, who can read that paſſionate Expreſſion of King *James* the IId, juſt before he left this Kingdom, without Tears? *God help me, my own Children have forſaken me.* See *Robinſon*'s Hiſtory of *England*, (ſo often quoted) Page 758.

We

'*Saviour*'s Sufferings and Crucifixion;
'and the Cruelties which the *Apoſtles*,
'*Saints*,

We read, in the Reign of that infatuated Sovereign, that the City of *London* made Bon-Fires for Joy of the Prince of *Orange*'s (afterwards King *William* the IIId) Arrival there, tho' they had done the ſame but two Days before upon the King's entering it; *ſo verſatile* (as my Author expreſſes it) *is the Populace*. *Vide* a New Hiſtory of *England*, by Queſtion and Anſwer, (publiſh'd 1756) Page 204.

A *Reverend* Author, reciting ſome of the chief Motives which induce weak People to comply with the Perſuaſions of others, has theſe Sentiments: *If we refuſe doing as others do, we ſhall unavoidably be cenſur'd as rude and ill-manner'd, unſociable and preciſe.* — *But it muſt needs be a Piece of extraordinary Good-Manners* (as he further goes on) *the very Height of Complaiſance, tamely to ſubmit to every one's Importunity; to thwart our Inclination, in order to gratify that of other People.* See Mr. *White*'s Volume of *Sermons*, (publiſhed 1757) Page 255.

"What is there more extravagant (ſays a "Moraliſt before-named) than a Man who re-"jects the Truth, to embrace the Noiſe of a "*biaſſed and intereſted Multitude?* who departs "from his own Reaſon to be guided by their Ex-"ample." *Vide* Man without Paſſion, &c. *Diſcourſe* the IVth.

'*Tis very hard*, as another Author remarks, *to know the Worth of Perſons by the common Characters which are given of 'em: Intereſt and Conceit are loud and talkative*, and Ignorance always goes

'*Saints*, and *Martyrs* underwent *:
'But, as the *Proverb* ſays, *It's an eaſy*
'*Thing*

goes along with the Stream. Thus, when the Uproar was raiſed againſt St. PAUL, we read (in the XIXth *Chapter* of the *Acts* of the *Apoſtles*, at the 32d Verſe) *that the moſt Part of the Aſſembly knew not wherefore they were come togegether*; but being inſtigated by the Craftineſs of *Demetrius*, they ſoon behav'd as rudely as the reſt of the Mob did; according to the old Saying, *One Fool makes many*.

* That there have been great Numbers of innocent People who have ſuffered by the Malice of others, and that ſome, even in this Age, have been puniſhed wrongfully, I believe no Perſon will be ſo obſtinate as to deny; of which I cou'd produce as many Examples as wou'd fill ſeveral large Volumes; but thoſe I've now before me, I ſhou'd think, might ſuffice, *viz.* "The *Reve-*
"*rend* Mr. *Borroughs*, Miniſter of *Falmouth*, in
"New *England*, was hanged, and dragged into
"a Hole, not being ſuffered to have a decent
"Burial, under Pretence of being a Wizard.
"Nineteen other Perſons were executed at the
"ſame Time, and between three and four Hun-
"dred more were impriſoned or accuſed, and
"their Eſtates forfeited to the Crown." See *Salmon's Univerſal Traveller*, Volume the IId, Page 696.

But if this ſhou'd not be thought ſatisfactory, let thoſe who chuſe to be further convinced of the above Propoſition, read the Reigns of King *Charles* the Iſt and IId, and many others; *M. L' Abbé Fleury's Eccleſiaſtical Hiſtory*, and the

Rev.

'*Thing to find a Stick to beat a Dog*; 'or, as *Eraſmus* ſpeaks, *it is an eaſy Rev.* Mr. *Fox's Book of Martyrs*, &c: In the former of which, they may likewiſe obſerve, that *Providence*, for all-wiſe Ends, does ſometimes ſuffer wicked People to ſucceed in their tyrannical and deviliſh Devices; witneſs the Life and Tranſactions of that *Hypocritical Arch-Villain*, that Fiend of Hell, *Oliver Cromwell*. The deplorable Hiſtory of the Sufferings of patient *Job*, is another very melancholy Inſtance; who, in the midſt of his Sorrows and Trials, was upbraided by his moſt intimate Friends, and accuſed with being guilty of Crimes which he had never committed: Nay, even his Wife, as well as his Servants, behaved moſt undutifully, and cruelly towards him; as we read in the *Old Teſtament*. Beſides, it has been the prevailing Policy in the Courts of almoſt all Nations, to ſacrifice even the *moſt innocent*, to appeaſe the Rage of the populous: Thus, an Author ſays, *When a popular Tumult has been induſtriouſly raiſed, I know that Juſtice has been too often ſacrificed to appeaſe it.* See *London Magazine*, for *Auguſt* 1759, Page 404.

But tho' this may be conſiſtent with Politicks, yet it is far from being agreeable to *Juſtice*, or the Laws of *Human Nature*. 'Innocence, ſays an 'Author, is no Protection againſt Tyrannical 'Power; *for accuſing is proving, where Malice 'and Force are joined in the Proſecution.* Force 'governs the World, and Succeſs conſecrates the 'Cauſe. What avails it the *Lamb* to have the 'better Cauſe, if the *Wolf* have the ſtronger 'Teeth? *It is to no Purpoſe to ſtand reaſoning, 'where the Adverſary is both Party and Judge.*'

'*Matter*

'*Matter to overthrow a Waggon, that* '*was inclining to fall before*; and ill-'natur'd People always take Care to 'put the worſt Conſtruction upon every 'Thing that is ſaid or done by thoſe 'they are determin'd to perſecute *:

'Nor

* Too juſtly does the *Reverend* Dr. *Young* exclaim againſt the Cruelty of Men to each other, in the following beautiful Lines:

"Man hard of Heart to Man! of horrid Things
"Moſt horrid! Mid ſtupendous, highly ſtrange!
"Yet oft his Courteſies are ſmoother Wrongs;
"Pride brandiſhes the Favours he confers,
"And contumelious his Humanity:
"What then his Vengeance? Hear it not ye Stars!
"And thou, pale Moon! turn paler at the Sound;
"*Man is to Man the ſoreſt, ſureſt Ill.*"

IIId Night.

The ingenious Author of *Nature Diſplay'd*, comparing ſome Men to Waſps, has theſe Words: *How many Men are Waſps in the higheſt Degree, with Reſpect to their Fellow-Creatures? The Difference is, that Waſps are voracious by a natural Inſtinct that impels them; whereas Man is a Malefactor by Choice, and in Oppoſition to the Dictates of Reaſon that enlighten him*, Page 78th, Vol. 1ſt.

Was not the inſpired *Pſalmiſt* perſecuted by King *Saul*, almoſt even unto Death; and for what? why, *for preſerving his Kingdom, and his Life*; as we find it recorded in *Holy Writ*. No Wonder then that he ſo prudently reſigned himſelf to the Will of the *Almighty*, (who was

 diſpleaſed

"Nor can the Juſtice of a Man's Cauſe "always carry it againſt the Subtilty of "his Adverſary's Counſel.

"And

diſpleaſed with him for numbering the People) rather than truſt to the mercileſs Treatment of cruel Men, as we find he did by his repentant Anſwer to the Prophet *Gad*, in theſe Words: *And* David *ſaid unto* Gad, *I am in a great Strait; let us fall now into the Hand of the* LORD, *(for his Mercies are great) and let me not fall into the Hand of Man*, XXIVth Chap. of the 2d Book of *Samuel*, 14th Verſe.

"If *Envy*, like Anger, (ſays the late perſe- "cuted Earl of *Clarendon*) did not burn itſelf in "its own Fire, and conſume and deſtroy thoſe it "wiſhes worſt to, it would ſet the whole "World on Fire, *and leave the moſt excellent "Perſons the moſt miſerable.* Of all the Affec- "tions and Paſſions which lodge themſelves "within the Breaſt of Man, *Envy* is the moſt "troubleſome, the moſt reſtleſs, hath the moſt "of Malignity, the moſt of Poiſon in it." *Vide* his Eſſays *Divine* and *Moral*, in his *Collection* of *Tracts*, Page 112.

Who can help reflecting (as a very entertaining Writer ſays) *upon the natural Malevolence, and Villainy of the human Species, that can carry them ſuch unwarrantable Lengths againſt each other, and make the Miſeries of their Fellow-Creatures a Sport?* See *the Juvenile Adventures of* David Ranger, *Eſq*; *Vol.* Iſt, Page 237.

A Reverend and ingenious Gentleman, who has lately obliged the World with a very elegant Poem,

'And as to the *Organiſt* not keeping 'with the *Vicars*, I defy all the *Orga-* 'nists in the Univerſe to play to my 'Singing, unleſs I chuſe to let him: 'For you may as well expect People to 'talk juſt as you'd have 'em, as to have 'them ſing as you pleaſe; and altho' a 'good Maſter may give a tolerable

Poem, makes this beautiful Reflection on the Barbarity of Mankind to one another.

" ——— ——— *One* Murder made a Villain,
" *Millions* a Hero. — Princes were privileg'd
" To kill, and Numbers ſanctified the Crime.
" Ah! why will Kings forget that they are Men?
" *And Men that they are Brethren? Why delight*
" *In human Sacrifice? Why burſt the Ties*
" *Of Nature, that ſhould knit their Souls together*
" *In one ſoft Bond of Amity and Love?*"

See the *Reverend* Mr. PORTEUS's Poem on *Death*.

As an Encouragement for People to perſevere in their *Chriſtian* Warfare, notwithſtanding the many Oppreſſions and Cruelties Mankind may inflict on them, I ſhall recite ſome inimitable Lines of a late eminent Poet.

——— ——— ——— ——— " Ye Good diſtreſt!
" Ye Noble Few! who here unbending ſtand
" Beneath Life's Preſſure, yet bear up a-while,
" And what your bounded View, which only ſaw
" A little Part, deem'd Evil, is no more:
" The Storms of WINTRY TIME will quickly paſs,
" And one unbounded SPRING encircle all."

Vide the Concluſion of Mr. *James Thompſon's* SEASONS.

'Gueſs at the *Time* that any Compoſer 'deſign'd a Piece of *Muſic* ſhou'd be 'play'd in, yet no *Organiſt* whatever 'can exactly hit the *Time to a Hair's* '*Breadth*, in which the Singer *may* per-'form that Piece of *Muſic*; (as ſcarcely 'one Singer in ten, ſings any *Anthem* 'in the *true Time* the Compoſer in-'tended it to be ſung in) nor ſhall any 'one perſuade me, that if a Perſon has 'a Mind to ſing *faſt*, or *ſlow*, that it is 'in the Power of the *Organiſt* to make 'him ſing *ſlow*, or *faſt*, (except he be a 'ſecond *Orpheus*) as this certainly 'could be no leſs than working a 'Miracle *. As to you, and the *Vicars* 'pretending that the *Organiſt* plays too 'faſt, if he was to play the *Services* and '*Anthems* ſo quick as I've often heard 'em play'd, you wou'd then have

*It may be the *Organiſt* play'd *too well*, eſpecially in the Solo *Anthems*, which ſometimes is the Caſe, by which Means the Attention of the Auditors is attracted from the *Singer*; when, if a fumbling Fellow plays only the plain *Notes* (to the *Symphonies*) in the downright *Hum-drum* Stile, it will not have that Effect. But I ſee no Reaſon why a Perſon, who can play elegantly, ſhou'd perform like a Bungler, in Order to ſhew the *Singer* to Advantage, except while he accompanies the *Voice*.

'ſome

'ſome Reaſon to complain; but I fancy, 'by your talking, that you have never 'been at any other *Choir* than your 'own; therefore you cannot, by any 'Means, be allow'd a competent Judge 'of the Matter. The *Vicar* not reliſh-'ing theſe *unwelcome Truths*, paid his 'Reckoning in a Pett, and went off, 'ſeemingly, very much diſpleas'd, which 'I was not ſorry for, as he appear'd to 'be one of the moſt inſidious and 'ſplenetic Wretches I ever convers'd 'with *. I think I never, in all my 'Life, heard a more unmeaning *Diſ-'courſe*, nor worſe delivered, than I did 'from a *Minor-Canon* at one of the *Ca-'thedrals*. It ſeems that Gentleman's 'chief Talent lies in *Singing*, which he 'is ſaid to do extremely well: I muſt 'own, I really wiſh'd he had ſung us 'his *Sermon*, and then we might have 'been pleas'd with the *Tune* at leaſt.

* *We meet with ſome Men in the World* (ſays a favourite Author of mine) *whoſe Inclinations would almoſt conſtrain us to believe that Paſſions are grafted in the Soul; for we ſee ſome ſo effeminate, that a Word puts them into a Rage, a ſincere Reprehenſion irritates them, and in what Method ſoever you deal with them, their Anger or Indignation is not to be avoided.* Vide Man without Paſſion, &c. *Diſcourſe* IIId.

'There was alſo one of the *Singing-men*, 'who, when he made a *Shake* upon any '*Note*, ſhook his Head like a Toy 'I have ſeen, of a *Tortoiſe*, (in a little 'Box) hung upon Wires; another of 'them, when he ſung, gap'd as if he 'was going to ſwallow a poach'd Egg, 'or a *Milton* Oyſter. I ſhall now give 'you a remarkable Inſtance of the In-'fatuation of a Perſon's being preju-'dic'd againſt the *Organiſt* before-men-'tion'd, without any Reaſon. A Lady 'of that Town had taken an Antipathy 'to him, tho' ſhe had never ſpoke 'to, nor receiv'd the leaſt Affront 'from, him in any Reſpect whatever *:

'One

* There are a Sort of People in the World, that ſeem to be entirely governed by Caprice; of ſuch are thoſe who take either an undeſerved Antipathy, or an Enthuſiaſtic Regard to any Perſon at firſt Sight: As an Author ſays, "We "often hate, we know not why, without ex-"amining the good or bad Qualities of the Per-"ſon; and this *ſenſeleſs Averſion of ours, will "ſometimes fall upon Men of extraordinary Merit.* "'Tis the Buſineſs of Reaſon to correct this "*blind Paſſion*, which is a Reproach to it: *For "is there any Thing more unjuſt, than to have an "Averſion to thoſe that are an Honour to human "Nature?*" And how many do we meet with, that are ſo laviſh of their Favours to ſome Folks,

'One *Sunday*, after Evening *Prayers*, 'this Lady went to viſit a Gentlewoman, 'and

Folks, as to think they can never pay them Eſteem, or Money enough for what they do, eſpecially if they live at a great Diſtance; whilſt they will rarely employ others of the ſame Vocation that live in the Neighbourhood, tho', perhaps, infinitely ſuperior in Merit to thoſe whoſe Intereſt they ſo partially eſpouſe. To ſuch therefore the old *Proverb* is very applicable: *Far fetch'd, and dear bought, are Things for Ladies.* Such Perſons are ſomewhat like thoſe which *Mercury* (in a comical *Farce*) takes Notice of, where he ſays, "People think they can "never be well cur'd, unleſs they have a Doctor "that picks their Pockets for 'em ſtoutly; one "that takes a double Fee, is as wiſe again as he "that takes but a ſingle one." *Vide An Hoſpital for Fools*, publiſhed about twenty Years ago. The following real Matter of Fact, will evidently demonſtrate the Truth of this: An *Organiſt* of great Repute, who uſed to Teach, and put his Scholars Inſtruments in Order, for eighteen Pence a Time, had not more than one Pupil in the Town where he liv'd, for ſome Years; tho' during his being there, three Perſons within twenty Yards of his Houſe, gave another Maſter that came about twelve Miles off, Five Shillings an Hour each, notwithſtanding he only took them in his Way to other Places; and yet the former had never done the leaſt Thing to diſoblige any of them. Nay, what is ſtill more incredible, tho' I avow it to be true, I knew a Journeyman Barber, in *Oxfordſhire*, that had a rare *Brazen Front*, who cou'd

'and, by Way of *Tea-Table* Diſcourſe, 'began to take Notice to the Com-'pany, how *ſweetly* Mr. *Warbler* had 'ſung the *Anthem* that Afternoon; and 'how *abominably bad* the *Organiſt* only ſcrape *Bobbing Joan* on the *Fiddle*, and ſcarcely put a *Hurdy Gurdy* (or *Bladder* and *String*) in Order, went about Tuning *Harpſichords* and *Spinnets*, and ſeveral Gentlemen and Ladies were weak enough to employ him, (tho' there were two or three Perſons in the Neighbourhood, that underſtood *Tuning* exceedingly well) till he utterly ſpoiled all their Inſtruments, and were forced afterwards to ſend for proper People to rectify them. I have alſo met with Men that would pretend to teach the *Spinet*, tho' they did not know one *Key* from another: But what Sort of Gentry thoſe were who employ'd them, will be no difficult Matter to determine. There are ſome Folks likewiſe, that actually ſeem as Blind, Deaf, and Dumb, even to the Vices of their Favourites, as if they were naturally born ſo: But, on the other Hand, how piercing is the Eye; how diſtinguiſhing the Ear; and how voluble the Tongue, at the Indiſcretions of thoſe they have conceiv'd the leaſt Diſlike to, tho' perhaps, by no Means deſerving it; and are often Perſons of the greateſt Probity. Thus, he that judges of *Virtue* by Succeſs, will do Honour to a great many Knaves; ſo he that judges of *Merit* by Succeſs, will do Honour to a great many Fools: For it is eaſy to perceive, that let ſome People ſtrive ever ſo much to pleaſe, ſhall never ſucceed; whilſt others, on the contrary, are ſure to give Satisfaction, let them act ever ſo ill.

'play'd

'play'd to him, by *Jerking** and *Jig-*
'*ging* the *Organ* in ſuch a Manner,
'that

* It's a Sign that Lady did not underſtand what ſhe was talking about, by her ſaying, the *Organiſt jerk'd* the *Organ*, as it was impoſſible for him to have done it: Indeed the Perſon who blows the *Bellows*, for Want of taking proper Care, may make the *Organ* tremble, by forcing the Handles down too hard; but People will uſe their Tongues while they have them, tho' they may, doubtleſs, often employ them to much better Purpoſe, than in defaming their Neighbours, as too many do. What a melancholy Reflection it is, to find Folks ſo extremely cenſorious as they are, when at the ſame Time, perhaps, their own Lives deſerve to be cenſur'd as much, or more, than the Lives of thoſe they condemn; ſo that one wou'd be apt to conclude, that they choſe to have every Body better than themſelves. But the Truth is, that many People are ſo vaſtly taken up in obſerving and condemning the Conduct of others, that they have not the leaſt Leiſure imaginable to ruminate on, much more to regulate, their own Actions. I cou'd wiſh, that all thoſe Perſons, who arraign the Morals of their Neighbours, wou'd ſhew them the Folly of their Errors, by their own *unexceptionable Behaviour*; according to our *Saviour*'s Precept, *Let* your *Light ſo ſhine before Men, that they may ſee* your *good Works*, St. *Matthew*, Vth Chap. and 16 Verſe. We may ſuppoſe, that the Prophet *Jeremiah*, even in his Time, met with ſome ſuch People, which occaſion'd his ardent Deſire of retiring from the World, in theſe pathetic Expreſſions. *O that I*

'that ſhe wonder'd how Mr. *Warbler*
'cou'd have Patience to ſing to his
'Playing;

had in the Wilderneſs a Lodging-Place of way-faring Men, that I might leave my People, and go from them; for they be an Aſſembly of treacherous Men. Take ye heed every one of his Neighbour, and truſt ye not in any Brother; for every Brother will utterly ſupplant, and every Neighbour will walk with Slanders. And they will deceive every one his Neighbour, and will not ſpeak the Truth; they have taught their Tongue to ſpeak Lies, and weary themſelves to commit Iniquity, Chap. the IXth, Verſes 2d, 4th and 5th. 'Tis plain our Church *Divines* conſider *Malice*, *Calumny* and *Detraction*, as ſome of the moſt predominant Vices of the preſent Age, which may be collected from the *Prayer* for *Unity*, publiſhed in the *Form* of *Prayer*, &c. for the 29th of *November* 1759, Page 14, where are theſe Words. *Put away from us all Bitterneſs and Wrath, and Evil-ſpeaking and Envy; that our Hearts may be firmly knit together in mutual Affection, &c. — That we may ſtudy to be quiet, and do each our own Buſineſs, following the Things which make for Peace*, &c. 'There are but three Ways, ſays 'Dean *Swift*, for a Man to revenge himſelf of 'the Cenſure of the World; to deſpiſe it, to re-'turn the like, or to endeavour to live ſo as to 'avoid it: The firſt of theſe is uſually pretended, 'the laſt is almoſt impoſſible, the univerſal Prac-'tice is for the ſecond.' It was a Saying among the Ancients, that even *Jupiter* could not pleaſe all. People are ingenious in Slanders, and tardy in Praiſes; Invectives are more pleaſing to their Minds than Panegyricks. Thus another Author affirms,

'Playing; concluding her Invectives, 'with ſaying, *ſurely there never was* 'ſuch

affirms, *That it is harder to avoid Cenſure, than to gain Applauſe; for this may be done by one Great or Wiſe Action in an Age; but to eſcape Cenſure, a Man muſt paſs his whole Life without ſaying or doing one ill or fooliſh Thing.* See *Human Prudence*, Page 87. This is obvious from what the Holy *Pſalmiſt* ſo often complained of, in the following moving Expreſſions: "The Mouth "of the Ungodly, yea, the Mouth of the De-"ceitful, is opened upon me. And they have "ſpoken againſt me with falſe Tongues; they "compaſs me about with Words of Ha-"tred, and fought againſt me without a "Cauſe. Thus have they rewarded me Evil for "Good; and Hatred for my Good-Will. Falſe "Witneſſes did riſe up; they laid to my Charge "Things that I knew not. They alſo that re-"ward Evil for Good, are againſt me; becauſe "I follow the Thing that Good is." And to mention only one Paſſage more, he ſays, "The "mighty Men are gathered againſt me, without "any Offence or Fault of me, O *Lord.*"

"Thoſe are excellent Sayings, methinks, (as "we read in Biſhop *Patrick*'s Parable of the Pil-"grim, before quoted, Page 416) which our "Forefathers have left behind them. "*He "ſhall have enough to do who ſtudies to pleaſe "Fools, and them that have no Skill. To pleaſe "and to diſpleaſe are the meer Effects of Chance "and Hazard; Wiſdom and Sufficiency have no "Share therein. Two Things deſerve to have but "little Credit given to them; the Eſteem of great "Men, and the Teſtimony of the People. Repu-*

"*tation*

'*ſuch an ill-natur'd Man in the World!* 'When ſhe had rail'd herſelf quite out 'of

"*tation is a Thing that is often got without Me-*
"*rit, and loſt without Ill-deſervings.*" It was the Obſervation of *Plutarch*, "That our induſ-
"trious Search and Inquiries ſhould chiefly be
"employed about our own Affairs at Home; for
"here we ſhall find ſo many Offences in our
"Converſation, ſuch Variety of Perturbations in
"our Souls, and manifeſt Failures in our Duty,
"that it will take up ſo much Time to reform
"them, as not to leave us any Leiſure to be im-
"pertinent or ill-natur'd in remarking upon the
"Faults of others." 'In the Buſineſs of Tale-
'bearing, ſays a noted Writer, a Lyar hath as
'much Credit as any; for Slander hath more
'Power to perſuade, than either Reaſon or Elo-
'quence.' Therefore a Female Author's Advice is, *Truſt not to the Appearance of a Crime, nor to the Breath of a Report.*' See *the Whole Duty of Woman*, Page 26.

"Reputation and Fame, ſays a devout Wri-
"ter, is no more in our Power than Riches: For
"tho' by the Management of ourſelves, we
"give the Occaſions of Eſteem or Diſeſteem,
"yet ſtill the Opinion is not ours, but theirs that
"entertain it; and when we have done all we
"can, we lie at their Mercy to think what they
"pleaſe of us. Hence it comes to paſs, that
"ſome who are profane and irreligious Men at
"the Bottom, gain the Character of Piety and
"Virtue, and impoſe not upon others only, but
"ſometimes upon themſelves too, with a falſe
"Appearance of Religion. And yet on the
"other Hand, others who have no Notions of a

"Deity,

'of Breath, and was gaſping for a freſh
'Supply, an old Lady in Company took
'her

"Deity, but what are highly reverent and be-
"coming, are miſtaken by ſome People for In-
"fidels and Atheiſts. And thus the reſerved
"and temperate Converſation, is deſpiſed and
"traduced by ſome, for meer Senſeleſſneſs and
"Stupidity." *Vide Simplicius's* Commentary upon *Epictetus's* Morals, tranſlated by Mr. *Stanhope* (printed 1694) Page 48. Thus the Sanctimonious *Thomas à Kempis* gives us this wiſe Precaution: "*Be not too haſty in believing*
"*every Word*, nor the Suggeſtions of *every*
"*Spirit*; but conſider coolly and leiſurely, and
"make a Conſcience of giving your Credit *with*
"*due Caution.* Men are much more prone,
"(the greater is the Pity) both to ſpeak and be-
"lieve Ill, than Well of their Neighbours. This
"is our Infirmity and Unhappineſs: *But a good*
"*Man will conſider and make Allowances for it.*
"And the Effect of this Conſideration will be,
"the ſuſpending his Aſſent, and neither believ-
"ing all he hears, nor officiouſly reporting all
"he believes." See Dean *Stanhope's* Chriſtian Pattern, &c. or a Tranſlation of *Thomas à Kempis's* Imitation of JESUS CHRIST, Chapter the IVth.

We have a very notable Inſtance of a cauſeleſs Antipathy, given us in the Life of *James Graham*, Marquis of *Montroſe*, who lived in the Reign of King *Charles* the Iſt, tho' perhaps a Braver General, or a more Loyal Subject, never trod the Earth; where we find, by the artful Contrivances of the Marquis of *Hamilton*, that Prince had conceived ſuch an Averſion to the

Marquis

'her up very ſhort, ſaying, "Madam, "I am extremely ſurpriz'd to think a "Woman

Marquis of *Montroſe*, that when he was firſt preſented to his *Majeſty*, he cou'd not avoid ſhewing it; for thus we read, *The King was ſo preposſeſſed againſt him, that when he kneeled to kiſs the King's Hand, his Majeſty turning carleſsly his Head aſide, took no Notice of him, tho' of Courſe he preſented him the Compliment of his Hand.* The Reſolution which that noble *Marquis* ſhewed at his Trial and Execution, could only proceed from the Integrity of his Conſcience. After many Indignities, he was, for his extraordinary Loyalty, hang'd on a Gallows thirty Feet high, and his Quarters diſtributed to the four principal Cities in the Kingdom. *Vide* the Life of that great Man in the *Univerſal Magazine*, Vol. XXVth, Page 337. As the following *Epitaph*, which the ſaid *Marquis* wrote on the Sands at *Leith*, with the Point of his Sword, after hearing of King *Charles*'s being martyr'd, contains ſuch exalted Sentiments of Love and Duty, I hope it will not be thought impertinent if I here recite them.

"Great! Good! and Juſt! could I relate,
"Thy Woes, or thy untimely Fate,
"I'd weep the World to ſuch a Strain,
"As it ſhould deluge once again:
"But ſince thy loud tongu'd Blood demands Supplies,
"More from *Briareus*' Hands, than *Argus*' Eyes,
"I'll ſing thy Obſequies with *Trumpet*'s Sounds,
"And write thy *Epitaph* with Blood and Wounds."

I ſhall cloſe this Note with the following *Maxims*, extracted from a very edifying Book, lately publiſhed, entituled, *The Rule of Life.*

Lord

" Woman of your Senſe, and Know-
" ledge of the World, ſhou'd be guilty
" of

Lord *Bacon* ſays, a Man that hath no Virtue in himſelf, envieth it in others.

Praiſe from the common People, ſays the ſame Nobleman, is generally falſe, and rather followeth vain Perſons than virtuous.

It is ſufficient that every one in this Life, do that well which belongs to his Calling.

The wiſeſt of Men have their Follies, the beſt have their Failings, and the moſt Temperate have, now and then, their Exceſſes. As a Latin Author juſtly obſerves, *Humanum eſt errare*, i. e. Mankind is ſubject to Error.

To judge impartially, we are to put Men's good Qualities in the Balance againſt their bad ones; and if the Scale of the firſt outweighs, the latter ought not to be brought into Account.

Let a Man do his beſt, and the World may do its worſt: For a Man that doth the beſt he can, doth all that he ſhould do.

He that ſcoffs at the Crooked, had need go very upright himſelf.

'Tis better to ſuffer without a Cauſe, than that there ſhould be a Cauſe for our Suffering.

Reſt ſatisfied with doing well, and leave others to talk of you what they pleaſe.

Forget others Faults, and remember thine own.

Hear not Ill of a Friend, nor ſpeak any of an Enemy: Believe not all you hear, nor report all you believe.

Account it no Diſgrace to be cenſured of thoſe Men whoſe Favours would be no Credit to thee: Thou thyſelf only knoweſt what thou art; others only

" of ſo much Indiſcretion, to call it " no worſe, as to condemn a Perſon " only from Hearſay * ; for in Reſpect " to

only gueſs at thee: Rely not therefore on their Opinions, but ſtick to thine own Conſcience.

Blame not before thou haſt examined the Truth.

Our good Qualities often expoſe us to more Hatred and Perſecution, than all the Ill we do.

In fine, 'tis a very great Doubt with me, whether there ever exiſted a *Wiſe*, or *Good* Man, that had not a Number of Enemies: Or was not *uſed Ill*, in ſome Reſpect or other.

* *It is an eaſy Taſk* (ſays an Author) *to aſperſe the beſt Character; but it is neither* Wiſdom *or* Juſtice *to give Credit to the Tongue of Slander, unleſs particular Circumſtances appear to juſtify our Belief of the general Accuſation.* See *Univerſal Magazine*, Vol. XXIVth, Page 135.

The pious Author of the Old *Whole Duty of Man*, before quoted, under the Article of whiſpering Scandal, makes this judicious Remark: *If there were none that would give an Ear to Tales, there would be no Tale-bearers.* In the next Paragraph, he has the following Words: *The Generality of Men do rather take up Opinions upon Truſt, than Judgment; and therefore if they ſee a Man deſpiſed and ſcorned, they will be apt to do the like.* See the XIIIth Sunday. The whole *Chapter* may be very uſeful to many People, if they will but attend carefully to it.

Simplicius, in his Commentary upon *Epictetus*'s Morals, ſays, " It cannot agree with the Cha- " racter of a *wiſe Man*, to take up with an Er- " ror, nor with that of an *ignorant one*, to find " out

" to Things of this Kind, from the " numberleſs Obſervations I have made " for

" out the Truth: But it ſtands to Reaſon, that " the *ignorant one* ſhould aſſent to a Falſhood, " and the *ſkilful* and *learned* ſhould reject it." *Vide* Page 26.

Dean *Swift* tells us, 'There are many Folks, 'whoſe chief Delight is to engage People, by their 'artful Inſinuations, into Miſunderſtandings 'with their beſt Friends; to repreſent all Things 'in falſe Colours, and to be the common Emiſ-'ſary of Scandal.' People who thus raſhly condemn others, only from the malicious Reports of their Adverſaries, act much the ſame, as if a Judge on the Bench, after hearing the Witneſſes belonging to the *Plaintiff*, ſhou'd, without more ado, inſtantly pronounce a final Sentence on any Perſon that's brought before him, which wou'd ſavour more of the Proceeding of a *Spaniſh Inquiſitor*, than of one that ought to be guided by the *Engliſh* Laws; or what is call'd *Lidford-Law*, which is to hang Men firſt, and judge them afterwards.

The Author of a humorous and ſatirical Novel, call'd *The Adventures of Captain Greenland* before-named, relates a very remarkable Inſtance of this Kind (in his XIIth, XIIIth, XIVth, and XVth Chapters, Book IId, Vol. 1ſt, and Chapter XIIIth, Book IVth, Vol. IId) concerning the Partiality of a Magiſtrate.

But if this is a Fault, how unpardonable muſt thoſe People be, who are guilty of expoſing the Failings, even of their moſt intimate Friends and Acquaintance behind their Backs, which is too often practiſed now-a-days. This uncharitable

and

" for ſeveral Years paſt, I now, when-
" ever I hear any idle Stories pro-

and ungrateful Vice, is very emphatically ſet forth, in the following Lines, taken from the *Reverend* Mr. *Creech*'s Tranſlation of *Horace*'s *Satires, viz.*

He that ſhall rail againſt his abſent Friends,
Or bears them ſcandaliz'd, and not defends;
Sports with their Fame, and ſpeaks whate'er he can,
And only to be thought a witty Man;
Tells Tales, and brings his Friend in Diſeſteem:
That Man's a KNAVE; be ſure beware of him.

An ingenious Writer remarks, " That it is " eaſier to ridicule than commend; a very little " Underſtanding ſerves for the firſt, but a Man " muſt have a good deal of Judgment to do the " latter properly." A Female Moraliſt, juſt afore-mention'd, has the following Admonition: " Beware how thou cenſureſt, leſt in like Man-" ner thou be cenſured." Vide *The Whole Duty of Woman.* Section VIIIth. It is a juſt Saying of *Seigneur de* Montaigne's, *That we every Day and every Hour, ſay Things of another, that we might more properly ſay of ourſelves, could we but revert our Obſervation to our own Concerns, as well as extend it to others.* See his *Eſſays*, Book IId, Chap. VIIIth, Page 103.

Socrates, when informed of ſome derogating Speeches one had uſed of him behind his Back, made only this facetious Reply, *Let him beat me too when I am abſent.* " One of the frankeſt " *Proſtitutes* that ever I knew ſince I was born, " (ſays Sir *Roger L'Eſtrange*, in the *Preface* to " his Tranſlation of *Tully*'s Offices) had theſe " Words the oftneſt in her Mouth: *Lord!* " (ſays ſhe) *to ſee the Impudence of ſome Women!*"

" nounced

" nounced againſt any one, conclude " them to be falſe; and am right " eighteen Times out of twenty: And " as to his *Jerking* and *Jigging* the " *Organ*, as you *very elegantly* ex- " preſs'd it, ſo far from his doing ſo, " that he did not play the *Organ* at all, " for he, poſitively, went out of Town " this Morning with my Son, and, I " dare ſay, that about the Time the " *Anthem* was perform'd, they were " then, at leaſt, thirty Miles off this " Place." 'Why then, ſaid the Lady, 'his *Son plays as bad as himſelf*. To 'which the other replied, "Madam, " I muſt needs tell you, that you are " a little out of Luck in your Cenſures " at preſent, for I myſelf heard Mr. " *Warbler*, before a great Number of " Gentlemen and Ladies, thank his " Son for playing ſo well to him, at the " ſame Time telling him, *That he never* " *was better accompanied by any* Orga- " niſt *whatever, in all his Life.*" 'Another Gentlewoman, going by the '*Organiſt*'s Houſe, had the Curioſity 'to ſtare through his Windows, while 'he was at Dinner: Which he not 'perceiving, continu'd eating on; but

'this

'this *good-natur'd* Lady did not fail to 'tell every Body where ſhe went, that 'the *Organiſt* made Mouths at her *: 'However, afterwards, he us'd to ſit 'with his Back to the Window, for 'fear other People ſhould accuſe him 'of the ſame *unmannerly* Offence. If 'Time wou'd permit, I cou'd ſend 'you ſeveral Things of this Nature, 'that we were inform'd of there con-'cerning that *Organiſt*, but theſe are 'ſufficient to ſhew you what cruel 'Treatment he meets with: And, as 'I told the *Vicar*, if *God Almighty* 'ſhou'd deal ſo rigorouſly with thoſe 'mercileſs People as they have dealt 'with him, I very much fear, that 'even the beſt of them (without a 'hearty Repentance) will meet with a '*dreadful Doom*; for our *Saviour* ſaith, '*With what Meaſure ye mete, it ſhall be*

* The wiſe *Epictetus*'s Inſtruction, was this: "If you happen to be told at any Time, that "another Perſon hath ſpoken ill of you, never "trouble yourſelf to confute the Report, or ex-"cuſe the Thing; but rather put all up with "this Reply, That you have ſeveral other Faults "beſides that, and if he had known you more, "he would have ſpoke worſe." *Chap.* XLVIIIth.

'*mea-*

'*meaſured to you again* *. I have been 'inform'd likewiſe of a very ſingular 'Circumſtance, which happen'd to that '*Organiſt* ſoon after he came to ſettle 'there. One Afternoon he had play'd 'a *Full Anthem* with *Verſes* in it, when 'immediately as the *Prayers* were over, 'ſeveral of the *Vicars* met him at the '*Organ-Loft* Door, and complain'd of 'his playing the *Anthem* too *faſt* †: In

'Anſwer

* St. *Matthew*, VIIth *Chap.* and Part of the 2d *Verſe.*

† How often do we hear People, almoſt before the *Prayers* are out of their Mouths, if not in the *Service* Time, criticiſing on the Dreſs, or Behaviour of ſome of the Congregation: Nay, I have frequently heard even the Members of *Cathedrals* themſelves, either quarelling with one another, or calumniating their abſent Brethren, before ever they came out of the *Choir:* And further, I do poſitively affirm, that I have formerly known ſome of the *Singing-men*, who have ſcarcely ſung any Part of the *Duty*, begin to hum a *Song* Tune the Moment they got off their Knees, and continu'd doing ſo, till they were quite out of the Church-Door: But, certainly thoſe Perſons did not rightly conſider where they were; for we read, that the Patriarch *Jacob* was ſo ſeized with ſuch an awful Senſe of the *Divine Preſence*, that he burſt forth into theſe rapturous Expreſſions: *Surely the* LORD *is in this Place; and I knew it not. And he was afraid, and ſaid, How*

'Answer to which, he told them, that 'he had heard the Composer himself 'play it many Times, and he always 'play'd it rather *briſker* than he had 'then done; but, however, if they choſe 'it, he wou'd play it *ſlower* next 'Time; and ſo parted; the *Vicars* 'going into the Veſtry to pull off their 'Surplices, and he walk'd down the 'Church, where meeting one of the '*Vicars*, (who is an exceeding good 'Maſter of *Muſic*, having compos'd ſe-'veral *Anthems* and *Services* himſelf, 'but has not aſſociated with the reſt of 'his Brethren for ſome Years) after 'the uſual Compliments of *How d'ye 'do? and How d'ye do again?* the 'Vicar ſaid, *I never heard you, or any 'Perſon whatever, perform this* Anthem '*ſo ſlow as you did to Night*:' "Why, "replied the *Organiſt*, the *Vicars* are "always finding Fault that I play every "Thing too *faſt*, ſo I had a Mind to

How dreadful is this Place! this is none other but the Houſe of GOD, *and this is the Gate of Heaven.* Geneſis XXVIIIth, Chap. 16th and 17th Verſes.

"pleaſe

" pleaſe 'em if I cou'd *; and tho' you " have now told me that I play'd the " *Anthem* too *ſlow*, and I really think ſo " myſelf, yet they, this very Minute, " have been telling me, that it was too " *faſt*." 'To which the *Vicar* an-'ſwer'd, very angrily, *Pr'ythee what 'd'ye mind them for, how ſhould they 'know any Thing of the Matter?*' " Why, ſaid the *Organiſt*, I am will-" ing to oblige every Body, if I can." 'Truly, return'd he, *you'll have a diffi-'cult Taſk to pleaſe them, take my Word 'for it*: And this Prediction, it ſeems, 'he has found but too true †. I had 'this Story from a Gentleman who 'came out of the *Organ-Loft* with the '*Organiſt*, and was with him all the 'Time this Converſation paſs'd betwixt

* A certain *Organiſt* of a *Cathedral* in *Ireland*, aſked one of the *Singers*, what wou'd be the moſt likely Means to ingratiate himſelf with the reſt of his Brethren? Who told him, the only effectual Method he cou'd adviſe, was to go to the *Alehouſe* every Night, and get drunk with 'em.

† An *Organiſt* of a *Cathedral* having ſome Difference with the *Singing-men* (who had complain'd of his Playing) he told them, he wou'd adviſe 'em to pray to *God* to make them an *Organiſt* on Purpoſe, for he was ſure, there was ne'er a one *ready made* that could pleaſe 'em.

'the

'the *Vicars* and he. This tallies exactly with an Inconſiſtency I have heard, that many of thoſe *Vicars* reproach the *Organiſt* for not having a '*quick Finger* *, yet complain that he 'plays

* I remember a Story which I was told by a very eminent *Organiſt*, and an exceeding good Maſter of *Muſic*, but cou'd not ſubmit to the preſent Taſte of playing *every Thing* as if they were *Jiggs*. This Gentleman chanc'd to have an Occaſion to go to *London*, upon ſome Buſineſs, and being intimately acquainted with a particular Friend of the late Mr. *Handel*'s, was, by his Means, introduced to that great Muſician, and had the Pleaſure of drinking a Glaſs of Wine with him.

Accordingly when this *Organiſt* went Home again, he was determin'd to impoſe upon his Country Auditors, and therefore invited ſeveral of the Gentry in the Town to ſpend an Evening with him; when, after he had told the Company that he had been inſtructed by the famous Mr. *Handel*, many of them begg'd he wou'd give them a *Leſſon*, which he preſently obliged them with, and at the ſame Time, play'd a little trumpery *Piece* that he compos'd on Purpoſe, wherein he alternately croſs'd his Hands, like old *Joe Baker* the *Kettle-Drummer*, and with as great an Air, as if he had practis'd to do ſo all his Life-Time, tho' without any Regard to the Harmony, but only to ſurprize and deceive his *Spectators*; which really produc'd the deſir'd Effect, ſeveral of them ſeeming to be quite aſtoniſhed; and when he had finiſh'd his *burleſque Prelude*,

'plays nothing but *Jiggs*: And tho' 'they all acknowledge that he can, if 'he

Prelude, very kindly thank'd him, and told him, that they never heard any one ſo much improv'd, in ſo little a-while, as he was, tho' he had not even heard Mr. *Handel* play: But, as the Saying is, *As the Fool thinketh, ſo the Bell tinketh.*

I have known ſome young Sparks that have been ſent to *London* to learn *Muſic*, where they've not continu'd above a Year or two, and got, perhaps, half a Dozen *ſhowy Leſſons* by rote, who, when they went into the Country again, and flouriſh'd away with them, have been look'd upon as *Wonders of the Age*; and yet, I have met with many of theſe *Prodigies*, who cou'd neither play twenty *Bars extempore*, or take even an eaſy *Minuet* off at *Sight*, if they might have the World. Thus, as the *Proverb* ſays, *Amongſt the common People*, Scoggan *is a Doctor*. But of all marvellous Folks, commend me to thoſe who play *extravagantly fine* on any Inſtrument, *without ever practiſing*; (if you'll believe them, for I can't ſay I do) of which I have heard of an infinite Number within theſe few Years; tho' the famous Mr *Lock* (in his *Eſſay on Education*) ſeems to think *Muſic* is not ſo eaſily attain'd; for the Reaſon he gives, why young Gentlemen ſhou'd not learn that *Science*, is, becauſe it naturally requires ſuch conſtant Application, that it wou'd of courſe interfere too much with their more-neceſſiary Studies. I will finiſh this Note with a Saying of Mr. *Handel*'s: Some Gentlemen aſking him to play Signior *Scarlatti*'s *Leſſons*, (moſt of which are

'he pleaſes, *accompany* them as well as 'any Body, yet they only do this, 'knowing

croſs-handed) he told them, his Belly was too big to play ſuch *Leſſons* as thoſe; tho' I rather imagine he deſpis'd all ſuch Sort of Tricks, as I don't find that in any of his *Muſic* for the *Harpſichord*, he ever compos'd any Thing in that Manner, and yet his *Leſſons*, and *Organ-Concertos*, muſt undoubtedly be acknowledged to be the fineſt Pieces of the Kind, that ever were publiſhed.

From various Circumſtances, which almoſt daily occur, one wou'd be apt to conclude, that People of the preſent Age are more diſpos'd to be ſurpriz'd than pleas'd; witneſs the *Quart-Bottle Scheme*; and another *wonderful Project*, where a Man *was to jump down his own Throat*; neither of which *Exploits*, ſuppoſing they might be executed, cou'd poſſibly give Pleaſure to a Company of *Chriſtian* Spectators; becauſe if the Perſon had actually jump'd into the *Bottle*, he muſt have broken his Ribs at leaſt: And likewiſe the other *Mock-Necromancer* would infallibly have choak'd himſelf. But to be ſerious. Some Years ſince, I ſaw a *Machine*, by what Name it was call'd, I have really forgot; however, it was no more than a common large *Organ*, neatly embelliſhed with Statues, &c. the *Keys* being on the Inſide: This *Inſtrument* was to perform any *Tune* whatever the Auditors deſired. Accordingly, while the Man who ſhew'd the *Machine*, pretended to wind it up, the Perſon conceal'd within the Caſe, turn'd his Book, and *twialed* away, to the Admiration of all preſent: But if he chanc'd not to have the Piece of *Muſic*

'knowing it will render him the more 'culpable when they accuſe him of not 'playing as he ought, and not as a 'Compliment to him *. But, as our 'Saviour ſaid, *No Prophet is accepted 'in his own Country* †. For my Part, 'I wonder he has any *Finger* at all, 'ſince it is enough to ruin the beſt 'Hand whatever, to play ſo *ſlow* as 'they perform the *Duty* at that Church: 'And 'tis my Opinion, when *Cathe-'dral-Muſic* is ſung in a *doleful, heavy* 'Manner, it is rather an Incumbrance

ſic which was fix'd upon, then the Man told the Company, it was not within the *Compaſs* of the *Organ*.

I actually ſhou'd not be ſurpriz'd, if, in this *Wonder-working* Age, a Perſon was to advertiſe, that he would undertake to perform Mr. *Handel*'s, Signior *Gallupi*'s, *Mondonville*'s, *Giardini*'s, or any ſuch *Leſſons*, with his *Teeth*; or that a Man ſhou'd write a fine *Hand* with a Pen ſtuck in his Noſe. Pardon the Impropriety of the Expreſſion.

* An eminent Author tells us, "Some have "a perfidious Trick to ruin a Man by *Commen-"dations*; to praiſe for ſmall Things, that they "may diſparage ſucceſsfully for greater. It is "the worſt of Malice, ſays *Plutarch*, to inter-"mix with Reproaches ſome Praiſes, that the "Accuſations may gain the firmer Belief."

† St *Luke*, *Chap.* the IVth, and Part of the 24th *Verſe*.

'to the *Liturgy*, than any additional 'Ornament to it; One wou'd really 'be inclined to think, that they had 'laid a Wager which ſhou'd *draul* the '*Notes* out longeſt; for I'm ſure there 'are many *Miniſters* that will almoſt 'read a ſhort *Collect*, while ſome of 'them are *quavering* out *Amen*: Nay, 'I do aver, that many of the *Singers*, 'are longer in *dragging* out the laſt 'Syllable of the *Sentences*, than they 'are in *chaunting* all the other Part of 'them. Now, can any Perſon ima-'gine, that the original Intent of *prai-'ſing* GOD, was to draw the Breath 'out of People's Bodies. As to *Chaunt-'ing*, without Diſpute, it ſhould be 'performed as any *Clergyman* would 'read; diſtinctly, and with a graceful 'Accent; and ſo, doubtleſs, ought the '*Services* and *Anthems* to be ſung: Nor 'can I ever be induced to believe, that 'the *Almighty* will eſteem any Man's '*Prayers* the more, becauſe at the End 'of every *Amen*, &c. he makes a *fine 'long-turn'd Shake*; tho' it muſt be 'owned, this is really, according to 'the literal Senſe of the Words, *cloſing* 'his Petitions with a *good Grace*.

'But

'But, that you may not from hence 'conclude that all *Vicars* are like thoſe 'before-mention'd, I will recite to you 'ſomething more entertaining than that 'I have juſt now inform'd you of. In 'our Travels we met with a good-hu-'mour'd merry *Grig*, that belonged to 'one of the *Cathedrals*, whom we ear-'neſtly entreated to ſpend the After-'noon with us: But he told us, he had 'been a *Delinquent upon Record*, * and 'hop'd we'd excuſe his going to 'Church; but, ſaid he, "we ſhall ſoon "perform our *Exerciſe*, for there will "be ne'er a *Canon* at Church to *diſ-"charge*, only two or three *Blunderbuſſes* "*to let off*, and we'll have DELIVER US, "† *Batten*, which is one of the beſt "*Anthems* that ever was *compoſed*, being

* I've really known an Inſtance, where one Singing-man attended Church no more than ſix Weeks in a whole Year; and ſome others not above ſeven Months, that met with double the Civility that thoſe did who conſtantly officiated. But it is to be hoped ſuch partial Dealing as this, is rarely practiſed, as it would be but a poor Encouragement for the reſt of the Members to attend: Tho' perhaps, as *Abſence ſtrengthens Love*, ſo it may likewiſe *increaſe Kindneſs*.

† The CVIth *Pſalm*, at the 45th *Verſe*.

"but a Minute and half long *." This 'jocoſe *Vicar* told us, he was going to 'Church, one Day, with a dirty Sur-'plice on, and a Man came up to him, 'and aſk'd him, *if the Waggon was* 'come in. He alſo inform'd us, that 'there was one of his Brethren, whom 'they call'd a *Drone-Bee*, becauſe he 'ſeldom *pray'd*, † *ſung*, or *read*; and 'likewiſe gave us a Copy of Verſes, 'that he ſaid he made upon the *Prieſt-'Vicar's* going out of Town on *Sundays* 'to preach, which were theſe:

'*Then Horſe and away,*
'*To preach, and to pray,*
'*And leave us poor* Lay
'*To ſing by ourſelves:*
'*Tho' the* Prieſts *are wanting,*
'*We ſtill keep on* chanting,
'*Or, otherwiſe,* ranting,
'*Without all thoſe* Elves‡.

* This arch Wag, ſeems to be of the Opinion of a certain Nobleman I knew, who us'd to ſay, the beſt *Sermon* he ever heard in his Life, was but ten Minutes long.

† 'And is *Devotion* thought too much on *Earth*,
'When Beings, ſo ſuperior, Homage *boaſt*,
'And *triumph* in *Proſtrations to* THE THRONE.'
Dr. *Young*'s IXth *Night Thoughts*.

‡ *Wand'ring Spirits.*

'I have

'I have promis'd the *Organiſt* of 'one of the *Cathedrals*, where ſome 'of the *Vicars* ſing in a very *drowſy*, 'loitering, *dragging* Manner, to ſend 'him about half a Dozen Books of 'BAXTER's *Shove to a heavy-a—s'd* 'Chriſtian. I'm afraid I have almoſt 'tired you, and therefore I'll trouble 'you but with one Thing more, which 'was what we thought a *high Scene*. 'A *Vicar* being ſent to, by the *Reſiden-* 'tiary, to ſing a Solo *Anthem*, return'd 'Word back, that he was ſo hoarſe he 'cou'd not ſpeak, and began to weaze 'and cough, as if he'd bring his Heart 'up; tho' he had juſt before *chanted* 'the *Pſalms* ſo loud, that he might 'have been heard all over the Church*.

'About

* I've met with ſeveral *Singers*, that ſeem'd to make it a conſtant Rule, never to *ſing* when they were deſir'd: And if a great Number of People went, either to a Church, or *Concert*, to which they belong'd, on Purpoſe to hear them, they were ſure to have a *violent Cold*. I muſt needs ſay, this is not altogether their own Fault, for it often happens, through the Ignorance of many Folks, who underſtand nothing at all of *Muſic*, and have never heard any capital Performers, that many of our *Singers*, whoſe Voices are no more than a Degree above the

'About two Hours after, he went to 'a great Inn in the Town, with ſome 'Pot-Companions, and we heard him, 'at the Diſtance of three Stone's Caſt, '(the Window in the Room being 'open) as diſtinct as cou'd be, ſing ſe-

Braying of an *Aſs*, are idoliz'd as if they were the fineſt in the World: But, on the other Hand, it were to be wiſh'd, that thoſe People who ſing for their Livelihood, wou'd not only copy Mr. *Beard* (who is, without Exception, and without a Compliment, the moſt *univerſal* good *Singer* I know) in his *expreſſive Manner*, but alſo in his Readineſs to oblige every one, with the moſt trifling *Ballad*, or the grandeſt Piece of *Muſic*. I have heard that Gentleman ſing, (at a *Public Entertainment*) for three Hours together, not only all his own *Songs*, but even in all the *Choruſes*, of which he had no Occaſion to have ſung one *Note*; whilſt others, tho' infinitely inferior to him, in every Reſpect, ſeem'd to look upon it as a Thing below the *Dignity* of *Solo-Singers*.

The Coxcomical Behaviour of too many of our *Engliſh* Singers, cannot be better accounted for, than in the following Words, taken from the humorous Author of *Captain Greenland*, (ſo often mention'd) in his Deſcription of the People of, what he calls, *Puppet-Iſland*, where he ſays, "I afterwards found, that the more *Airs* I gave "myſelf, *the more I was liked.*" *Vide* IIId *Vol. Page* 201.

'veral

'veral Songs *: But behold the Con-
'ſequence of diſobeying his Superior,
'and

* How many People have I been acquainted with, that belong'd to *Cathedrals*, who I've heard ſing more in one Evening, at a *Concert*, or a *Public-Houſe*, than they uſually did at their *Choirs* in a Month, and with three Times the Spirit too: Nay, what is worſe, I have known ſome *Singers*, who have ſtaid from Church on *Sunday* Afternoons, purely becauſe they wou'd not ſing the *Anthem*; but how they can anſwer that to their Conſcience, is really beyond my Comprehenſion. However, notwithſtanding what has been ſaid, there may be a very ſubſtantial Reaſon aſſign'd for their not caring to ſing ſo frequently as they ſhou'd, to wit, the ſmall *Aſſortment* (to ſpeak in the Shop-keeper's Stile) of ſingle *Anthems*, which our *Solo-Singers*, at almoſt every *Cathedral* make uſe of, and which rarely exceed the Number of Days in the Week; and ſome there are, whoſe whole *Stock* doth not amount to half that Number; therefore it may proceed from their *Modeſty*, by being aſhamed to repeat the *Anthems* over ſo often, as they then muſt unavoidably do. I declare that I've heard the ſame *Solo-Anthem* ſung by two or three different Boys, and three or four *Singing-men*, at a *Choir*, near twenty Times in one Month, and even the very ſame Afternoon that it had been *chanted* before in the ordinary Courſe of the *Pſalms* for the Day. I knew a *Singing-man* ſome Years ſince, that belong'd to *Windſor* Chapel, and the College at *Eaton*, who was always a conſtant Attendant at thoſe *Choirs*; one of the moſt obliging Creatures that ever exiſted; and

'and who was the moſt *indulgent* 'Friend he had belonging to the *Ca*-'*thedral*; for, as if it were a Judgment

wou'd ſing any Thing the Moment he was aſked: But, when he came to be poſſeſſed of the *King's-Chapel*, and *Weſtminſter-Abbey*, that is, had got to the very Summit of his Wiſhes, ſeldom attended any of the *Choirs*; inſtead of which, his Head turned upon Schemes of Pleaſure, and after he had enjoy'd his Preferments but a few Years, grew low-ſpirited, and died in Deſpair: A Puniſhment for his Ingratitude to the Almighty Diſpoſer of Benefits and Bleſſings. There was likewiſe a *Clergyman*, who belong'd to his *Majeſty*'s Chapel, St. *Paul*'s, and *Weſtminſter-Abbey*, that had one of the fineſt Voices ever heard; yet, for thirty Years before his Death, (tho' he was not ill) never ſung but in the *Chorus* Parts, as he had always the *Misfortune* to have a *wretched Cold* whenever he was entreated to ſing: This Gentleman having a fine Head of Hair, perhaps he was afraid of *ſhaking* it out of Buckle. I have alſo met with ſome Performers that cou'd neither ſing nor play, with any Pleaſure to themſelves, or thoſe who heard them, till Twelve o'Clock at Night. To conclude, I have known *Vicars* that cou'd ſing, and *Organiſts* who cou'd play, every Thing extremely well, but *Cathedral-Service*. *O Tempora, O Mores!* Signior *Toſi*, before-named, adviſ'd ſome of his Countrymen to thank the great Number of *Theatres*, the Scarcity of excellent Performers, and the *Stupidity* of their Auditors, for their Succeſs. See *Page* 131. 'Tis this Author's Remark, *That the* Ancients *performed with more Judgment; and the* Moderns *execute with greater Boldneſs*.

'upon

'upon him, that very Night, at Eleven
'o'Clock, (*tho' it might proceed from*
'*drinking too much Liquor* *, or over-
'ſtraining himſelf;) he was totally de-
'priv'd of his Faculties, and we ſaw
'him obliged to be led Home betwixt

* The Council of *Aquiſgrane*, (now called *Aix la Chapelle*) commanded all Singers not to pollute the Skill given them by *God* by vicious living, but to adorn it with Virtue and Holineſs. *Studendum ſummopere Cantoribus eſt, ne donum ſibi Divinitus collatum vitiis fœdent, ſed potiùs illud humilitate, caſtitate, ſobrietate, et cæteris ſanctarum virtutum ornamentis exornent: quorum Melodia animos populi circumſtantis, ad memoriam amoremque; cæleſtium, non Solùm ſublimatate Verborum, ſed etiam Suavitate Sonorum, quæ dicuntur erigat.* Canon 137. i. e. The greateſt Care is to be taken by *Choirmen*, that they don't pollute the Gift beſtow'd on them by the *Almighty* with Vices; but that they rather adorn it by Humility, Chaſtity, Sobriety, and the other Ornaments of Holy Living, (or Holy Virtues) by whoſe Melody the Minds of the People ſtanding round them, what they ſing, or ſay, may be raiſed to a due Remembrance and Love of heavenly Things, not only by the Loftineſs of their Words, but alſo by the Sweetneſs of the Sounds.

If the Lives and Manners of ſuch Perſons, are not wholly conſiſtent with their Profeſſion, it's very likely ſome Folks may be ill-natur'd enough to apply this old Saying to them: *The nearer to Church, the farther from God.*

'two

'two Damſels which upon Enquiry, 'we found to be his Daughters. My 'Siſters and Brothers, join with me in 'Duty to you, &c.'

CHAP. XXX.

Captain Shoot, *his Siſter, and Son, breakfaſt at Mrs.* Lawn's; *after which they go to St.* Paul's, *and Mr.* Shoot, *and* Fanny *are married.* — *Mrs.* Lawn, *and the Brothers dine and ſup at the* Captain's.

WEDNESDAY Afternoon Mr. *Shoot* came to apprize Mrs. *Lawn*, that his Father, Aunt, and himſelf, intended to breakfaſt with her, Miſs *Brown*, and the three Brothers, at Eight o'Clock preciſely the next Morning. They were very punctual, for the Clock had hardly done ſtriking, before the *Captain*'s Coach came to the Door. Mrs. *Lawn* and *Fanny* met them in the Shop, and conducted them up Stairs to the Dining-Room, and when Breakfaſt was over, they ſet out for St. *Paul*'s: Mrs. *Lawn* and *Fanny* went in the Coach

Coach with the *Captain*, Mrs. *Shoot*, and Mr. *Shoot*, the Brothers promiſing to meet them at Church. They were all ſhewn into the *Dean*'s Veſtry, where Dr. *Godolphin* was waiting for them. Mrs. *Lawn*, and the whole Company, as they were going up the Back *Iſle* to the Altar, agreed that they never ſaw *Fanny* look ſo charmingly before: She had on an exceeding rich white flower'd *Damaſk* Gown, fac'd and rob'd with a broad Gold Lace; a Cap made in a very peculiar Taſte of her own Invention, and the Watch and Ring that Mr. *Shoot* had preſented her with, and which ſhe put on at his particular Requeſt. Tho' the *Captain* was pretty old, yet *Fanny*'s Beauty was ſo conſpicuous, that he cou'd not help declaring to his Son, that he thought his *Bride* had more the Aſpect of an *Angel* than a Woman. When the Solemnity was ended, the *Dean*, according to Cuſtom, wiſh'd the *Bride* and *Bridegroom* a great deal of Comfort in their new State of Life; and the *Captain* gave them his Bleſſing: Then the reſt of the Company likewiſe wiſh'd the new married Couple much Joy. They all went directly

directly to the *Captain*'s Houſe, where a moſt ſplendid Entertainment was provided; every Body ſeem'd compleatly ſatisfy'd, and the Evening concluded with inexpreſſible Felicity. As ſoon as the *Bride* and *Bridegroom* were put to Bed, with the uſual Formalities, Mrs. *Lawn* and the three Brothers, went Home in the *Captain*'s Coach, ſhe all the Way extolling the manifold Perfections of the happy Pair. When *Thomas* came to his Lodgings, he finiſh'd his Letter which he had been writing to his Mother, and ſent it directly to the *Poſt-Office*, the Purport of which will be the Subject of the enſuing Epiſtle.

CHAP. XXXI.

The Deſcription of the Monuments finiſh'd. — Thomas *ſends a ſhort Account of the Wedding to his Mother.*

'*Honoured Mother*,

'AS I ſhall be very much taken up To-morrow, it being the Day

'fix'd

'fix'd upon for Mr. *Shoot*'s and my 'Sister's Wedding, I ſhall now, at 'my Leiſure, proceed to give you Part 'of the Remainder of my Remarks 'concerning the Monuments, &c. at '*Weſtminſter-Abbey*. The next Mo-'nument worth obſerving, is a very 'ſtately one of the Earl of *Exeter*, '(who was Privy Counſellor to King '*James* the Iſt,) and his Counteſs, 'both in their parliamentary Robes: It 'is compoſed of black and white Mar-'ble, raiſed above five Feet from the 'Floor, with ſeveral beautiful Images 'upon it. Near this, is a very plain 'Tomb of King *Edward* the Iſt, who 'defeated the *Scots*, and brought away 'the King of *Scotland*'s Crown and '*Sceptre*, and the *Coronation-Chair*, 'which the Kings of *England* have 'been crowned in ever ſince. This 'great Prince was crown'd with his 'Queen *Eleonore*, in this Church, *Auguſt* 'the 15th, 1274, and died in 1308. 'We were ſhewn a very neat Monu-'ment, which was erected for this 'Queen *Eleonore*, of Free-Stone and 'grey Marble, with her Image moſt 'curiouſly wrought in Braſs gilt, her

'Hair

'Hair diſhevell'd, and falling very natu-
'rally about her Shoulders; on her Head,
'a Crown under a fine Canopy, ſup-
'ported by two *Cherubims*, all of gilt
'Braſs, with a ſkreen of Iron, wrought
'through in various Figures, worthy of
'the niceſt Obſervation: She died in
'1298. We alſo ſaw the *Coronation-*
'*Chair*, juſt before-mention'd, which
'is made of a ſolid hard Wood, the
'Back and Sides of the ſame; it is ſup-
'ported by four *Lions*, and was brought
'out of *Scotland*, by the aforeſaid King
'*Edward* the Iſt, in 1296. There is
'a Stone of a blueiſh Colour, mix'd
'with red Spots, encloſed underneath
'the Seat of the *Chair*, and is ſaid to be
'the ſame that the Patriach *Jacob*
'reſted his Head on, when he dreamed
'about the *Angels* aſcending and de-
'ſcending *. This Stone, and the
'*Chair*,

* A noble Traveller, in his Deſcription of the Curioſities of *Weſtminſter-Abbey*, has the following remarkable Paragraph: *Amongſt the Reliques, which are ſtill preſerved in this Church, there is one which, for its Antiquity, I believe has not its Equal, it being the Stone which ſerved for* Jacob's *Pillow, when he dreamt of that myſterious Ladder which reached up to Heaven. This precious Relique is very much neglected, and I cannot ima-*

'*Chair*, are reported to have been 'brought into *Scotland* by King *Fer-* 'gus, about 330 Years before *Chriſt*.

'King *Charles* the IId, King *William* 'the IIId, and Queen *Mary*; Queen '*Anne*, and the Prince of *Denmark*, 'are all buried in one Vault, in King

imagine how it came to be ſo abandoned by that pious King James IId. *The* Engliſh *wou'd do well to make a Preſent of it to the Republick of* Venice, *where this Stone wou'd quadrate exactly with the Piece of* Moſes's *Rock in St.* Mark's *Church. The Cardinal* Cienfuegos *ſhew'd me a Piece of it when I was laſt at* Rome: *He told me, that he ſtole it in his Return from* Portugal, *where he had been Ambaſſador, when he came to* London *with a Commiſſion from the Emperor to King* George I. *He added, that it was the only Robbery he was ever guilty of in his Life, and that he ſhould have been exceeding ſcrupulous of committing it, if this Stone had been as much honour'd in* England *as it deſerved; but that finding it neglected and deſpiſed, he could not help filching a Piece of it, which he was ſo fortunate as to ſtrike off with a Key, at the very Nick of Time when the Keeper of it happened to be looking another Way. I told him that I did not think that he needed to have been ſo very ſcrupulous of this Theft; that I was perſwaded that if he had given the Keeper a Guinea at moſt, he might have had a much greater Piece, and that perhaps for a Trifle more he might have brought away the whole Stone. O Lord! cry'd the Cardinal, lifting up his Eyes to Heaven, I wiſh I had purchaſed it. See* Baron *Pollnitz*'s Memoirs, *Vol.* IId, *Page* 440.

'*Henry*

'*Henry* the VIIth's Chapel. There 'are alſo the Effigies of King *Charles* 'the IId, the famous General *Monk*, 'Duke of *Albemarle*, who reſtored the 'ſaid King *Charles* to his Throne, '(whoſe Cap the Perſon who ſhews the 'Tombs, puts upon each of the Heads 'of the Spectators;) and *Lewis Stuart*, 'Duke of *Richmond*, and his Dutcheſs, 'as big as Life, in their Coronation 'Robes, all made of Wax: Theſe are 'kept in Wainſcot-Caſes, and ſtand 'upright, exactly as if they were alive. 'There is likewiſe a very ſumptuous 'Monument of Caſt Braſs, where, on 'a Marble Table, are the Effigies of 'this Duke and Dutcheſs: He was firſt 'Gentleman of the Bed-Chamber to 'King *James* the Iſt.

'Beſides what I have already men-'tion'd, there are a great Number of 'Cheſts, which contain the Bodies of 'ſeveral Kings, Queens, &c. but as the 'Deſcription of them, wou'd take up 'too much Room for this Letter, I 'will ſend you a more explicit Ac-'count of them when I get to *Oxford* 'again, as well as many other curious 'Buildings, &c. ſuch as *Chelſea* and

'*Greenwich*

'*Greenwich* Hoſpitals, which, for their 'delightful Situation, and beautiful Ar-'chitecture, may, with much greater 'Propriety, be ſtiled Palaces; St. '*Paul*'s Cathedral, that coſt 736,752*l.* 'and which, except St. *Peter*'s at *Rome*, 'is reckon'd one of the fineſt Pieces of 'Architecture in the known World; 'the *Royal-Exchange*, the *South* Front 'is 270 Feet in Length, the Building 'of which, coſt 80,000*l.* King *Charles* 'the IId, laid the firſt Stone, in the 'Year 1667; *London* Bridge, which 'is 915 Feet long, and 20 Feet broad 'between the Houſes, of which there is 'a Row on each Side of the Way, like 'a Street *; *Guildhall*, St. *Stephen*'s 'Church in *Wallbrook*, eſteem'd by all 'Foreigners as a Maſter-Piece of Ar-'chitecture; the Royal *Banquetting* 'Houſe at *Whitehall*, which is a ſtately 'Building, and allow'd by all *Connoiſ-'ſeurs* to be the moſt compleat and 'magnificent Structure, for its Size, in '*Europe*. It was built by King *James*

* This Bridge, which was 33 Years in Building, and was finiſh'd in the 10th Year of the Reign of King *John*, 1209, is now taking down, and a much more commodious one erecting, but without any Houſes upon it.

the

'the Iſt, after a Deſign of the famous '*Inigo Jones*: The whole Palace of '*Whitehall* was very beautiful, and moſt 'pleaſantly ſituated, but was intirely 'conſumed by Fire, thro' the Careleſſ-'neſs of a Female Servant, in 1697, ex-'cept this Part, which is now only 'uſed as a Chapel. The Inſide of it 'was painted by the eminent Sir *Peter* '*Paul Rubens*: The Front is 120 Feet 'long.

'Several other grand Edifices I de-'ſign to ſend you a Deſcription of, 'which I am forced at preſent to omit, 'and ſhall beg leave to conclude this 'Subject, with acquainting you in ge-'neral, that there are interred in *Weſt-*'*minſter-Abbey*, 13 Kings; 16 Queens; '32 Princes; 29 Princeſſes; 15 Dukes; '17 Dutcheſſes; 8 Marquiſſes; 3 Mar-'chioneſſes; 33 Earls; 24 Counteſſes; '3 Viſcounts; 1 Viſcounteſs; 38 Ba-'rons; 31 Baroneſſes; Knights, and 'Baronets, 68. Seven Arch-Biſhops, '18 Biſhops; 25 Abbots; 4 Deans; 'and 507 Gentlemen, Ladies, and 'other Perſons of Diſtinction *. My

'Brothers

* As the following Paragraph, publiſhed ſome Time ſince in the *News-Papers*, contains an excellent

'Brothers and I, intend to ſet out from 'hence in a Day or two at fartheſt: 'My

excellent Moral Leſſon of the Viciſſitudes of Fortune, and the Frailty of Human Grandeur, I ſhall make no Apology for inſerting it. *A Gentleman has cauſed a Marble to be erected in St.* Ann's *Church Yard, for the late King* Theodore, *Baron* Neuhoff, *with the following Inſcription:*

Near this Place is interred
Theodore, King of Corſica,
Who died in this Pariſh, Dec. 11, 1756,
Immediately after leaving
The King's-Bench *Priſon,*
By the Benefit of the Act of Inſolvency:
In Conſequence of which
He regiſtered his Kingdom of Corſica,
For the Uſe of his Creditors.

The Grave, great Teacher, to a Level brings,
Heroes and Beggars, Galley-Slaves and Kings;
But Theodore this Moral learn'd e'er dead:
Fate pour'd its Leſſon on his living Head,
Beſtow'd a Kingdom, and deny'd him Bread.

There is likewiſe ſomething extremely affecting in Mr. *Addiſon*'s noble Soliloquy on the Monuments at *Weſtminſter-Abbey*, viz. "When I "look (ſays he) upon the Tombs of the Great, "every Emotion of Envy dies in me; when I "read the Epitaphs of the Beautiful, every in-"ordinate Deſire goes out; when I meet with "the Grief of Parents upon a Tomb-Stone, my "Heart melts with Compaſſion; when I ſee "the Tomb of the Parents themſelves, I con-"ſider the Vanity of grieving for thoſe whom

"we

'My Siſter and they both join in 'Duty to you, with your

'*Moſt humble, moſt obedient, and*

'*Moſt reſpectful Son and Servant,*

'THOMAS BROWN.

'P. S. Mr. *Shoot* and my Siſter, 'were married this Morning at St. '*Paul's* Cathedral about Nine o'Clock, 'by the *Dean:* And as Mr. *Shoot* is a 'young Gentleman of extenſive Know-'ledge, great Sobriety, and perfect 'Good-Nature, they will, in all human 'Probability, be extremely happy. 'Every Body agreed they never ſaw 'my Siſter look ſo well as ſhe did this 'Day, ever ſince they knew her; and 'Captain *Shoot* ſaid, ſhe look'd like an

"we muſt quickly follow; when I ſee Kings "lying by thoſe who depoſed them; when I "conſider Rival-Wits placed Side by Side, or "the Holy Men that divided the World with "their Conteſts and Diſputes, I reflect with Sor-"row and Aſtoniſhment on the little Competi-"tions, Factions, and Debates of Mankind; "when I read the ſeveral Dates of the Tombs, "of ſome that died Yeſterday, and ſome ſix "hundred Years ago, I conſider that Great Day, "when we ſhall all of us be Cotemporaries, "and make our Appearance together." *Spectator*, No. XXVI.

'*Angel.*

'*Angel*. She was dreſs'd exquiſitely
'neat, and had on the Watch and Ring
'that Mr. *Shoot* gave her. Mrs. *Lawn*,
'my Brothers and I, all din'd and
'ſupp'd at the *Captain*'s, from whence
'we are but juſt come Home. Mr.
'*Shoot* is a Subſcriber to the New
'*Opera* for the next Winter Seaſon,
'and has promis'd to lend me his
'*Ticket*, whenever I can ſpare Time to
'come to Town: He has favour'd me
'with a Liſt of the *Italian* Singers which
'are lately come over, and are reckon'd
'to be very fine Performers. The
'Names of the principal ones, are Sig-
'nior *Stallioni* *; Signior *Arrogante* †;
'and

* I have been told, that Signior ——, who was in *England* many Years, amaſſed ſuch a vaſt Sum of Money, beſides Preſents of Gold Snuff-Boxes, Diamond-Rings, &c. from ſeveral Ladies of Quality, and others, that when he return'd to *Italy*, he built a moſt magnificent *Villa*, and, by Way of *Gratitude*, call'd it *Engliſh Folly*.

† A very ingenious Gentleman, that has lately obliged the Muſical World with the *Memoirs of the Life of the Famous* Abbot *Steffani*, (who compoſed a great Number of inimitable *Duets*, and ſeveral other grand Pieces of *Muſic*) having therein related an extraordinary Inſtance of the Arrogance of ſome *Italian* Singers, I ſhall cite

'and Signior *Struttedo:* Signiora *Squalletti*; Signiora *Gapini*; and Signiora *Arlotta*;

cite the whole Matter of Fact, exactly as I find it in that Author.

'The Duke of *Brunſwic*, Father of his late 'Majeſty King *George* the Firſt, being a paſ-'ſionate Lover of *Muſic*, invited the Abbot '*Steffani*, to the Court of *Hanover*, and con-'ferred on him the Employment of Maſter of 'his *Chapel*, and likewiſe committed to his Care 'the Management of the Opera. This latter 'Truſt, however agreeable it might be to his 'Inclination, was the Occaſion of great Uneaſi-'neſs to him; for whether it was owing to the 'Ignorance, or Petulance, of the Perſons em-'ployed to ſing, it was, frequently, with great 'Difficulty they could be prevailed on to ſtudy 'their Parts, ſo as to do Juſtice to the Compo-'ſer; and, even when their Condeſcenſion was 'greateſt in this Reſpect, ſo many Feuds and 'Jealouſies were continually ariſing among 'them, as frequently diſappointed an illuſtrious 'Audience of their Entertainment. This Par-'ticular is, in ſome Degree, verified, by what is 'related of the Elector's Son, the late King, who, 'upon ſome ſuch Occaſion as this, prevailed on our 'Author (*Steffani*) to reſign his Charge, for a 'ſhort Time, to him, imagining, perhaps, that his 'Rank and Quality might give him a better 'Title to command this Set of People, than even 'the great Merit of their Manager; but he was 'ſoon convinced of the Difficulty of the Under-'taking, for in a few Days he quitted it, and left 'them to themſelves, declaring, *that he cou'd, 'with much more Eaſe, command an Army of*

'*fifty*

'*Arlotta*: The *Opera* is ſet to *Muſic* 'by one Mr. *Handel*, who is univerſally 'eſteemed, by all Maſters and Judges of 'that *Science*, to be the greateſt Com-'poſer in the World *. Pray excuſe 'Haſte,

'*fifty thouſand Men, than manage a Company of* '*Opera Singers.*' I hope our *Engliſh Songſters* will never imitate thoſe inſolent *Italians* in theſe *Excellencies* of theirs, as they ſeem to have juſt as much Reſpect for Compoſers of *Muſic*, as the Players in *Gil Blas* had for *Dramatic* Authors. *Vide* Chap. 11th, Book IIId. In *May* 1760, was printed in the News-Paper called the *Chronicle*, the following Relation: "On *Saturday* "Evening laſt, at *Vaux-Hall*, the Entertainment "was for ſome Time interrupted, occaſioned by "a Diſpute between two famous Singers, one of "whom abſolutely refuſed to ſing, and the other "with much Difficulty was prevailed on to fa-"vour the Audience with one Song."

* This Gentleman, of whom it may juſtly be ſaid, *Praxi Muſices maxime peritus*, i. e. in Practical *Muſic*, he was the Greateſt without an Equal, or without Compare, hath ſet *Muſic* to three Languages, viz. *Italian*, *German*, and *Engliſh*, with more Propriety than ever was done by any one beſide; two *Italian Oratorios*, namely, *La Reſurrezzione*, and *Il Trionfo del Tempo e della Verità*; and two *Operas*, to wit, *Rinaldo*, and *Aggripina*; all which were compoſed by him before he was twenty Years of Age, were perform'd in *Italy*, even in *Correlli*'s Time, who play'd the firſt *Violin* Part to ſome, if not

'Haſte, as I'm afraid the *Poſt* will be 'gone out before I ſend this Letter.'

CHAP. XXXII.

The Concluſion; containing a ſummary Account of what befel Mr. Shoot's *and his Lady's Family, and Relations, till her Death. —— Her exemplary Life recommended as a Pattern to the Fair Sex.*

THUS having brought the Hiſtory of my *Heroine* to a happy Period, I ſhall now only give the Reader a ſhort Detail of the moſt remarkable Occur-

all of thoſe Performances. Mr. *Handel* was born at *Halle* in *Saxony*, (a Part of the King of *Pruſſia*'s Dominions) and died *April* the 14th, 1759, aged 75, the next Day after he had performed an *Ex tempore* Voluntary on the *Organ*, in the *Sacred Oratorio* called the *Meſſiah*.

N. B. He was the only Maſter of *Muſic* that ever cou'd govern a Set of *Singers*: And he himſelf was often obliged to uſe *very rough Means*, as well as *bitter Words*, before he cou'd accompliſh it.

rences

rences that happen'd to Captain *Shoot*, Mr. *Shoot*, his Aunt, Mrs. *Brown*, *Fanny*, (alias Mrs. *Shoot*) and her Brothers and Siſters.

In a Day or two after the Wedding, the three Brothers, having taken Leave of their Siſter, and all Friends, ſet out for their reſpective Homes, Mr. *Shoot* making them a Preſent of ten Guineas each, to bear their Charges.

When *Henry* and *John* came to Lord *Worthy*'s, they found that the Lady *Worthy* was dead, and had left their Mother Mourning, a Ring, all her Cloaths, and 50 *l.* a Year for her Life: She, therefore, as ſoon as the Funeral was over, went to her native Place, took a little Houſe, and a Maid, where ſhe liv'd about eight or nine Years, and then died. Mr. *Shoot*, upon hearing of Lady *Worthy*'s Death, wrote Mrs. *Brown* a very handſome Letter, inviting her to come and live with them, but ſhe ſent him Word, ſhe was infinitely obliged to him for his kind Offer, as well as his many other Civilities, but choſe to ſpend the Remainder of her Days where ſhe was born, as ſhe thought herſelf too old to travel ſo

many Miles. However, Mr. *Shoot* and his Conſort went the next Summer, and ſtay'd with their Mother near a Month, who was almoſt tranſported at the Sight of them; and before their Departure, Mr. *Shoot* promis'd in leſs than a Quarter of a Year's Time, to ſettle 30*l.* *per Annum* on her. Mr. *Shoot* and his Lady return'd to their Country Houſe, when about ſeven Weeks afterwards, he came of Age, and made a great Treat, at which all his Father's, and his own Tenants, and upwards of two hundred other People, were invited: A whole *Ox* was roaſted in the Yard, and *October*, (which was brew'd at the Time of his Birth) with *South-ham* Cyder, Wine, and Punch, were plentifully diſtributed. He alſo ordered his Steward to ſend the next Day, five Pounds of *Beef*, and a Six-penny white Loaf, and one Shilling, to every poor Perſon in the four adjacent Pariſhes *, and bade him let them know, that if they would come about a Month hence,

* Amongſt the ancient *Romans*, there was a Law kept inviolably, That no Man ſhould make a public Feaſt, except he had before provided for all the Poor of his Neighbourhood.

each

each Man ſhou'd receive a Coat, Waiſtcoat and Breeches; two Shirts, two Cravats, two Pocket Handkerchiefs, a Hat, two Pair of Stockings, and a Pair of Shoes: And the Women, a Gown and two Petticoats, two Shifts, two Neck Handkerchiefs, and two Pocket Handkerchiefs; two Caps, two Pair of Stockings, and one Pair of Shoes, beſides, every Man and Woman, a *Bible* with the *Common Prayer* in it, and the *whole Duty of Man*: An Example worthy of Imitation. One *very peculiar* Cuſtom he eſtabliſhed in his Family, which was, that he never let his Servants take Money of any one whatever, but inſtead of which, he always paid them as much every Year, beſides their Wages, as he imagin'd wou'd be equivalent to what they might probably get by that Means *. This Gentleman had

* Methinks it's Pity that Gentlemen ſhou'd ſuffer their Servants to ſtand like ſo many Beggars, at their Doors, eſpecially, if they conſider, that it has the Appearance as if they paid them no Wages. I have been told, by ſeveral Perſons of Fortune, that they cou'd dine much cheaper at an Inn, than at any Friend's Houſe; and I know that it is chiefly the principal Reaſon, why People of Faſhion do not viſit their

had ſeldom leſs than a hundred Sheep, of the *Banſtead-Downs* Kind in his

Acquaintance ſo often as they wou'd otherwiſe do. But this is not all, for I'm ſatisfy'd, that where Tradeſmen are oblig'd to give handſomely to the Servants, that they never fail making it out in their Maſter's Bills; ſo that it is not unlikely but the practiſing the above Cuſtom, might be Money in Gentlemen's Pockets, and without doubt, the Servants wou'd be full as well pleas'd, to be paid as Mr. *Shoot* did his.

Dean Swift's Ironical Directions to a Butler, are theſe: 'When a Gentleman is going away, 'after dining with your Maſter, be ſure to ſtand 'full in View, and follow him to the Door, and 'as you have Opportunity, look full in his Face, 'perhaps it may bring you a *Shilling*; but, if 'the Gentleman hath lain there a Night, get the 'Cook, the Houſe-Maid, the Stable-Man, the 'Scullion, and the Gardener, to accompany 'you, and to ſtand in his Way to the Hall, in a 'Line on each Side of him; and according as 'he behaves himſelf, remember to treat him the 'next Time he comes.'

See his *Miſcellanies*, *Vol.* XIVth.

Many an honeſt Shop-keeper has loſt the Buſineſs of a good Family, by the ſly Inſinuations of Servants, for want of diſperſing their Money laviſhly amongſt them. The Beginning of *May*, 1760, was publiſhed the following Paragraph in the *London* News-Papers. "Several "Families at the Court End of the Town, have "agreed to advance their Servants Wages 3 l. *per* "*Annum*, in lieu of Perquiſites, which they "are ſtrictly forbidden to deſire or take, on Pain "of being diſcharged."

Park,

Park, that he kept for the Uſe of his own Table, which had all Bells round their Necks; 25 *Unſons*, 25 *Thirds*, 25 *Fifths*, and 25 *Eighths*, all nicely tun'd: So that he had a very *Harmonious Concert* whenever he walk'd out. As to Mr. *Shoot*'s Lady, all the Time ſhe was in the Country, ſhe every Morning took a Tour round the neighbouring Villages, to ſee if the poor People, or their Children, were in want of any Neceſſaries, and us'd to employ her Maids in knitting Stockings, and making up Linnen, which ſhe liberally diſpos'd of amongſt them: And if any of them were ill, always ſent her Apothecary immediately to them at her own Expence. Mr. *Shoot*, who heard with Pleaſure, the Manner his Lady made uſe of her Time and Money, allowed her 100 l. a Year for her private Expences only; very little, if any, of which remain'd at the Year's End, ſo charitable and benevolent was this good Lady. One Thing amongſt the reſt, deſerves to be recorded, which is, ſhe annually paid the Curate of the Pariſh 20 l. more than his Salary, for reading *Prayers Wedneſday* and *Friday* Morn-

ings, (tho' Mr. *Shoot* conſtantly read *Prayers* to the Family before Breakfaſt and Supper) and ordered every indigent Perſon who came to Church, and were there at the Beginning of the *Service*, a Groat Loaf, all the Year round, by which Means there was generally a numerous Congregation. She likewiſe paid for the Schooling of twenty Boys and twenty Girls, in the Neighbourhood; the former were to learn to read, write, and caſt Accompts; and the latter, to read, knit, and ſew: They were to be educated till they came to be twelve Years old, and then to quit the Schools, and others to ſupply their vacant Places, ſo that the Number was always kept up *.

'Twas not more than a Year after Mr. *Shoot* came of Age, before the *Captain* died, and left all his Eſtate, his Town and Country Houſes, to his Son, and every Thing elſe, except 80 l. *per Annum* to Mrs. *Shoot*, the *Captain*'s Siſter, for her Life; after which, it

* "All Men of Eſtates, (ſays an Author) are, "in Effect, but Truſtees for the Benefit of the "Diſtreſſed, and will be ſo reckon'd, when they "are to give an Account."

was to revert to Mr. *Shoot*: Tho' he never ſuffer'd his Aunt to leave them as long as ſhe liv'd, which was ſeveral Years afterwards.

There is another Thing, which I think ſo extraordinary, that I muſt not paſs it by unnoticed, namely, That the *Captain* (tho' generally reputed to be a Perſon of a very diſtinguiſhing Capacity) was always ſo apprehenſive of the dreadful Conſequence of being buried alive, that he cauſed a neat Summer-Houſe, about ſeven Feet high, to be built on the Summit of a Hill, not far from his Seat, exactly four ſquare, five Feet broad each Way, with Saſhes on three Sides quite up to the Roof, which was flat, and leaded at Top: On the other Side was a Glaſs Door, juſt the Dimenſion of the Windows; where, (purſuant to a Clauſe in his *Will*) he was placed in an Elbow Chair, dreſs'd in his Wedding Cloaths, with the Key on a Table cloſe by him *. As the Workmen

* I once rented a Houſe of one Mrs. *Piercy*, at *Reading* in *Berkſhire*, that was laid in her Coffin almoſt a Fortnight, who would have been buried long before the Expiration of that Time, but providentially for her, ſhe had ſeveral near Relations

Workmen were digging, in Order to lay the Foundation for the Summer-House,

lations which lived in *Yorkſhire*, and came from thence in a Waggon to *London*, and in another Waggon to *Reading*. When they arrived at her Houſe, two or three of the Kinsfolks were very deſirous to ſee her, dead, as they thought ſhe was; and therefore the Coffin was unnailed, by which Noiſe ſhe recovered from her Trance (or temporary Death) and opened her Eyes, to the great Aſtoniſhment of the whole Company, then invited to her Funeral. I have heard her tell the Story ſeveral Times; and I've now by me Receipts of her own Hand-writing. This Woman lived upwards of twenty Years after this Affair happened. Moreover, I remember, I particularly ask'd her, whether during that State of Inſenſibility, ſhe dreamt of any Thing, or met with any Diſturbance in the Time, to which ſhe anſwer'd, *not in the leaſt; no more than I do now this Inſtant.*

I believe it was partly upon this Account, that one 'Squire *Smith*, a Gentleman of a good Eſtate at *Caverſham*, (*Cauſam*) in *Oxfordſhire*, (which is a little Village divided from *Reading* by the River *Thames*) who married the late famous Dr. *South*'s Houſe-keeper, Mrs. *Hammond*, to whom the Doctor left the Bulk of his Fortune, ordered five Guineas to be given to a Surgeon, for cutting his Throat, as ſoon as he was put into his Coffin; which was accordingly performed by Mr. *Dale Ingram*, then living at *Reading*, but is now Surgeon of *Chriſt*'s-Hoſpital in *London*.

Pope.

Houſe, they diſcover'd a large Stone, that weighed about ſeven Tun: This the *Captain* had removed; and under it appeared a Marble Coffin, near eight

Pope *Gregory* the VIIth, in his Book entitled *The Glory of the Martyrs*, tells us, "That ſeven "Brothers of *Epheſus*, named *Maximian*, *Mal-* "*chus*, *Martinian*, *Conſtantine*, *Denis*, *John* "and *Seropion*, having, under the Government "of *Decius*, refuſed to ſacrifice to Idols, retired "into a Cavern, where they were ſhut up by "the Prince, who commanded the Mouth to be "cloſed. They there ſlept, and did not awake "till the Reign of the Emperor *Theodoſius*, about "two hundred Years after." *Vide* Book I. *Chapter* 95.

I hope my Reader does not ſuſpect that his *Holineſs* was guilty of publiſhing a Falſity, altho' I muſt confeſs, the Story ſavours ſomewhat of the *Hyperbole*.

If this was not a Subject too melancholy to enlarge upon, I could produce ſome other Inſtances of this Kind; but a little Pocket Volume that was publiſhed about ſixteen or eighteen Years ago, by a Surgeon; and numberleſs Facts, which may be met with in the *Philoſophical Tranſactions*, concerning People's ſleeping for an incredible Time, are ſufficient to prevent my purſuing ſuch a diſagreeable Taſk: However, as it is the Cuſtom at many Places to bury Folks in two or three Days after they die, I think it would be but prudent to keep them till there really is a viſible Sign of certain Death.

Feet

Feet in Length, wherein were the Bones of a Perſon ſuppoſed to be a *Corniſh* Giant. The Coffin being taken away, they found three Urns of a conſiderable Size, one filled with very ancient Gold Coins, the ſecond with Silver, and the laſt contained Copper ones; many of which were afterwards ſent as Curioſities to the *Royal Society*. Among them were ſeveral of *Julius* and *Auguſtus Cæſar*, both which *Roman* Emperors reigned before our *Saviour*'s Birth; *Tiberius*, *Claudius*, *Nero*, the two *Veſpaſians*, *Domitian*, *Trajan*, *Hadrian* or *Adrian*, one or two of *Antonius Pius*, on the Reverſe of which is the *Apollo* in the *Belvedere*; *Marcus Aurelius*, and ſome *Medallions*, (or large *Medals*) of *Commodus*; *Septimius Severus*, *Alexander Severus*, *Gallineus*, *Diocleſian*, *Conſtantine* the Great, *Conſtantius*, *Theodoſius*; a Gold *Medal* of *Trajan*, on the Reverſe whereof are *Nerva* and *Platina* facing one another: Another *Medal*, as large as a *Medaillon* of that Emperor; and on the Reverſe, the *Circus Maximus*, (a great Place where the publick Shows us'd to be

exhibited

exhibited at *Rome*,) and a View of the Side of the *Palatine* Mountain that faces it, on which are ſeen ſeveral Edifices, and among the reſt the famous Temple of *Apollo*, Part of which is now ſtanding. Alſo a *Medal* of King *Demetrius*, with his Head on the Front, and on the other Side the Prow of a Ship; a *Medallion* of *Tiberius*, on one Side of which, is his Head, and on the Reverſe a Temple, with *Latin* Inſcriptions. Some *Greek* Coins of the large Size, with *Caligula*'s Head, &c. on them. A Medal of *Galba*'s, with a triumphal Arch on the Reverſe. There were likewiſe ſome Gold *Medaillons*, and a few Coins of *Commodus*, where on one Side is the *Hercules Farneſe*, great Rarities. Some of *Fauſtina*'s, which had the *Venus* of *Medicis* on one of the Sides; two of *Lucius Verus*, with the famous *Marcus Aurelius* (above-mention'd) on Horſeback. Alſo a few Silver *Medals*, whoſe Edges were indented, and are called *Numiſmata Serrata** ; ſome plated ones, three large Copper *Medals* of the *Æmilians*, all

* Money, or Coin, with Notches or Teeth round it like a *Saw*.

which

which are very valuable Antiquities; and numberleſs others, which I purpoſely omit for Brevity ſake; and therefore I ſhall only acquaint the Reader, that there were likewiſe many of the large Copper *Medals* of *Otho*'s, which by Antiquaries are reckon'd of ineſtimable Value, from the vaſt Scarcity of them; whilſt the Gold and Silver ones of that Emperor are but little regarded. Alſo ſome *Grecian Medals* of *Philip* of *Macedon*, and *Alexander* the Great, each of which weighed near 23 Carats and 16 Grains; beſides thoſe of *Lycurgus*, *Zeleucus*, *Pittacus*, *Pythagoras*, *Socrates*, *Solon*, *Archimedes*, *Euclid*, *Hippocrates*, *Chryſippus*, *Homer*, *Apollonius*, *Tyaneus*, and many other wiſe and learned Men *.

After begging my Reader's Pardon for this Digreſſion, I ſhall proceed to the Concluſion of our Hiſtory.

* A Gentleman relates, that he ſaw an Engineer at *Naples*, about 60 Years ſince, who had a very great Collection of *Medals*, for which the late King of *France* offered him 18000 Crowns, but he thought them well worth 20. Vide *Remarks in the Grande Tour of* France *and* Italy, before-mention'd, Page 203.

Mr.

Mr. *Shoot* now being in full Poſſeſſion of upwards of 2000l. a Year, added 50l. more to what he called his *Fanny*'s *Bounty-Money*; he alſo had a Settlement drawn up, wherein he ratified every Article in the promiſſory *Note*, which was, that in Caſe ſhe ſurvived him, he wou'd leave her 450l. *per Annum*, excluſive of the yearly Allowance for charitable Uſes: He likewiſe ſent for his Lady's three Siſters, the eldeſt of them liv'd as a Companion to her, and the other two he ſettled in Partnerſhip with Mrs. *Lawn*; and alſo punctually fulfill'd his Promiſes to the three Brothers, entirely to his Spouſe's, and their Satisfaction. Mr. *Shoot* and his Lady had a Son and two Daughters, and liv'd eighteen Years together, in conſtant Harmony and Affection for each other: After which, Mr. *Shoot* dying, bequeathed by his *Will*, 2000l. to each of his Daughters, leaving his Widow ſole *Executrix*, and the whole Management of the Children to her Care, till they came of Age. When the Son arrived at the Age of twenty-one Years, he was to poſſeſs the whole Eſtate, allowing his Mother 550l. *per Annum*

Annum out of it for her Life. Notwithſtanding this Lady had divers advantageous Matches propoſed to her, yet ſhe cou'd never be prevailed upon to accept any of them.

As this Gentlewoman died not within theſe few Months, ſhe had the Pleaſure of ſeeing her Children ſettled genteelly in the World. To conclude all in a Word or two; this amiable Woman, whom I recommend as a Pattern to the Fair Sex, was juſtly celebrated for her Virtue, Beauty, good Senſe, good Manners, and a ſtrict Adherence to the Principles of Religion: Wherefore therefore for her firm Reliance on *Providence*; her Hoſpitality and Piety; her affectionate and obliging Carriage to her Huſband, Children and all her Relations; ſhe was Happy with Health, Peace and Happineſs on Earth, and, I doubt not, but now inherits immortal Felicity in *Heaven*, the certain Recompenſe of all who deſerve it.

THE MEMORY OF THE JUST IS BLESSED

* *Proverbs, Chap.* Xth, *Verſe* 7th.

FINIS CORONAT OPUS.